

A Second
PARALLEL

Together with
A WRIT OF ERROR
SUED AGAINST THE
APPEALER.

Ὅστις ἐὰν μὴ τήνδε ὁρίν, ἢ γένεται ἀπαχών.



LONDON
Printed for ROBERT MILBOYNE.
M. DC. XXVI.

A Second

PARALLEL

TO THE
RIGHT OF ERROR
AND
THE
MOUNTAIN
OFFICE

THE
MOUNTAIN
OFFICE
THE
MOUNTAIN
OFFICE

THE
MOUNTAIN
OFFICE
THE
MOUNTAIN
OFFICE



TO THE CATHOLIQUE Christian Reader.

Courteous Reader:



Few daies since a friend of mine shewed me a Booke intituled a Parallel, which I gladly received from him, and perused it the more readily, because I well hoped, that some of the Parallel lines would sute to our Meridian. But taking an exact view of them, and applying them to our Horizon, I found they were somewhat short of our Eleuation: yet I discovered something drawne in those Parallels, which I concei-

To the Reader.

ued to be of some vse, to wit, the Lineal descent of Arminius by the half bloud at least, frō Pelagius; for if it be confessed, that Arminius his pedegree is lineally to be deriued from Pelagius, and that Pelagius is the great Apenninus, from which the diuided streames of corrupt doctrine flow; then vndoubtedly the assertions of Arminius were prius damnata, quam nata, were condemned by the Catholique Christian Church, before they were brought forth by Arminius: And we haue the Prescription of the Christian world, for more than 1200. yeares, against the new encroachments of these Sectaries. But me thinks I heare thee ring in mine eare the peale of the Poet, *Ole quid ad te? what is this to thee, or me? or to the matters now on foot? It is not Arminius, but an Appealer that troubles our Israel; Æmilius fecit, plectetur Rutilius? Æmilius hath done wrong, shall Rutilius beare the blame? Because Arminius browseth vpon some branches of Pelagianisme, (a plant which our beauenly Father neuer planted, and therefore in time must be rooted out) is it reason, the Appealer should be muzled, or any mans teeth whet against him? Verily, the Appealer disclaimes all kinred or affinitie*

To the Reader.

nitie with Arminius; may be protesteth, be knoweth not the man; and if peradventure some Longinus or skilfull Genealogist may be able to disprove him, yet certainly the vulgar reader is not. I have therefore thought it worth the paines, to take the line of Pelagius which is already brought downe to Arminius, and from Arminius to draw it out even to the Appealer, to the end, all, that are not forestalled with preiudice, may see, that both the Appealer, and Arminius hold their errors in capite from Pelagius; And that at the first the Netherlands, and other parts receiued the infection of pestilent doctrine from Britaine by Pelagius; and now at last, that Britaine hath receiued it from the Netherlands by Arminius: Mater me genuit, eadem mox gignitur ex me. But before I open the leaues of my Tablet, representing on the one side the Arminian, and on the other, the Appealers Demi-Pelagianisme, I intreat the Reader emunctæ naris to follow the sent of Arminianisme in the Appealers writings by these foure steps.

1. His sleight and dilute purgation from the aspersions of Arminianisme.

To the Reader.

1. His direct and professed defence of the Arminians.

2. His casting a blur vpon the Synod of Dort that blasted them.

3. His disparaging the Articles of Lambhith, which are è diametro opposite to the tenets of Baro then, and since Arminius.

To begin with his Purgation. Although in other Criminations it may be an argument of Innocencie not to be moued or any way sensible of them; yet in the suspition of heresie, no man (as saith Saint

*Tacit. Maledicta
si irascaris, agni-
ta videntur
spreta exolefcunt.*

Hierom) ought to be silent. Silence in such an accusation is a crying sin, Et patientia digna omni impatientiâ, and patience it selfe is unsufferable. Euery man is bound to professe his faith, and consequently openly to discharge himselfe from all imputation, especially of heresie, which is so foule a crime, that the water of penitent teares alone hath not bin thought enough to wash it away. Scelus hoc exurit igne; it hath bin usually burnt out with fire. It leaueth such a spot in the conscience, that S. Cyprian conceiueth, The blood of Martyrdome cannot fetch it out. Macula hæc nec sanguine cluitur. Now whether Pelagianisme

cyprian. epist.

To the Reader.

Pelagianisme be heresie, I thinke it is a question without question, vnlesse we will take vpon vs to censure the censures of the ancient Church, and most eminent Doctors thereof. S. Austin in his booke de bono Perseuerantia, is not content to call it perniciosissimus error, c. 17. but c. 21. he calls it twise, Pelagiana heresis. And that Arminianisme is Pelagianisme, either in whole or in part, I take the Parallel, till I see it not slightly glanced at, but substantially refuted to be an ocular demonstratio. But if this be yet to aperturor, a point not yet gained, yet that Arminianisme (where-with the Appealer is charged, not only by two Presbyters of his owne ranke, but a reuerend Prelate his Diocesan) is formally heresie, Appello Cæsarem, I appeale to that Cæsar whom he first appealed vnto, King IAMES, of blessed memorie, who in his declaration against Vorstius hath these words, concerning Arminius; He was the first in our age that infected Leyden with heresie. And concerning Bertius he writeth thus; Bertius a scholler of Arminius, at this present remaining in your towne of Leyden, hath not

Antequam Pelagiana heresis appareret. and recolant aduersus heresim Pelagianam.

Concil. Carth. sub Aurelio. Nefarius & ab omnibus anathematizandus error.

Concil. Mileuit. Perniciosissimi erroris auctores perhibentur Cælestius & Pelagius.

August. ep. 94. ad Hilarium: Omnes qui spem habemus in Christo huic pestifera impietatis resistere debemus.

Prosper. in Cron. Per totum mundum heresis Pelagiana damnata est.

August. ep. 47.

Pelagiana heresis venena. August. lib. 1. de pecc. orig. Doctrina illa pestifera. Ad Bonif. l. 2. c. 5. Nonum & execrabile dogma Pelagianum vel Cælestianum. Et post, Exiosissima prauitas.

onely

To the Reader.

onely presumed to publish of late a blasphemous booke of the apostasie of Saints; but hath besides bin so impudent, as to send the other day a copie thereof, as a goodly present, to our Archbishop of Canterbury, together with a Letter, wherein he is not ashamed, as also in his booke, to lye so grossly, as to auow, that his heresies contained in the said booke, are agreeable with the Religion and profession of the Church of England.

To cleare then himselfe from the foule spot of this heresie, what course doth the Appealer take? Doth he call God, and his Angels to witnesse, that he renounceth from his heart all Arminius his unwarrantable and dangerous assertions? Doth he ἡμῶν καὶ πάντων, fairely and openly make this, or the like protestation? Arminius teacheth none, but respectiue Predestination: I am for absolute. Vniuersall grace and redemption is an Article of Arminius faith: It is none of mine. The cooperation of mans freewill with grace in the first conversion, and the power it hath to hinder, and frustrate the worke of regenerating grace, is current doctrine with Arminius. But I take it for a leaden Leyden error. Arminius maintaineth a
total

To the Reader.

totall and finall falling away from the grace of Justification: I detest and abhorminate that assertion, and will have no confarreation with the apostate defender of such Apostasie.

This had beene indeed to unclaspe the right bands of fellowship with Arminius, and if he had ever walkt in his path, to shake the dust from his feet: but in stead hereof, the Appcaler casts dust in the Readers eyes, by making a deepe protestation, idque in verbo Sacerdotis, of not reading any word in Arminius. I protest (saith he) before God and his Angels, the time is yet to come, that ever I read word in Arminius. Before I read this Protestation, I confesse, that my selfe with many others imagined, that as Olorius writeth, that some in the Indies by often smelling to Brasell, had Scorpions bred in their braines; so the Appcaler by frequent reading of Arminius his booke, and smelling to his exotecal positions, had hutcht this Serpents brood in his braine. But because hee denieth it, in verbo Sacerdotis, I rest satisfied, that he never read Arminius: but for ought he saith to the contrary, he may have heard all Arminius read over to him. Admit he never read, or heard of Arminius, this will be no

Appeal. to Caesar pag. 21.

To the Reader.

good plea, if his doctrine be the doctrine of Arminius; Legat that was burned in Smithfield, for an Arrian, might protest truly, that he neuer read word in Arrius his bookes, as indeed he could not, because Arrius his bookes, with himselfe, were many hundred yeares ago eradicated, will the Appealer from thence conclude that Legat was no Arrian? How many thousand Nestorians are there in the Greeke Church at this day, who yet neuer read word in Nestorius his writings, not now extant (I take it) any where? I dare say, Arminius himselfe neuer read word in any of Pelagius his workes, or the workes of the Semipelagians, or Massilians, yet he cannot free himselfe from the brand of Pelagianisme; neither doth much desire to be acquitted from the note of Semipelagianisme. Wee reade in the Ciuill Law, Malitia supplet aetatem: Malice oftentimes supplies the defect of age. In like manner it is most certaine, that where there is a propension in any mans minde to any old heresie, the malice of the Deuill easily supplyeth the want of reading: Zabarel hauing coyned, as he thought, a new distinction vnheard of before, was as proud of it, as euer Pelius was of his new sword, saying, Ego hanc solutionem

To the Reader.

lutionem primus inueni: yet afterwards he inge- *In comment. in
poster. Analyt.*
niously confesseth, that perusing Gandauensis his
writings vpon the same argument, there he found
the selfe-same distinction; and it much reioyced
his heart, that so acute a Philosopher as Ganda-
uensis, should hit vpon the same conceit with him.
Might it not be so with the Appealer? might he
not first proiect the new plot of Predestination in
his owne head, and yet afterwards light vpon the
same in Arminius, or some of his schollers, and
exceedingly applaud either their conceit in him-
selfe, or his in theirs? For mine owne part I will
not vndertake to proue that the Appealer was e-
uer an apprentice to Iames Harmin; but by set-
ting vp both of their loomes, I will make it appeare
that they are both *quodammodo*, of the same trade or
craft.

Thou see'st, Christian Reader, that his purgati-
on of himselfe needeth a defence, but his direct de-
fence of the Arminians much more needeth a pur-
gation. No doubt the Appealer read often in the
Heathen Orator, that it taints a man deepely once *cic. pro Sylla.*
to open his lips in the defence of such a man, whom
he suspecteth to be an enemy to the State: *Quæ-*
dam contagio est sceleris si cum defendas
B 2 quem

To the Reader.

Declar. advers.
Vorßium.

King James, ibi-
dem."

Plin. Panegy.

quem patriæ obstrictum esse suspiceris. How much more doth it blurre a mans reputation to frame an apologie for him, whom King Iames of blessed memory, vpon iust and religious considerations, proclaimeth to be an enemy of God? Either the Appelers charity, or his cōscience must needs be very large, wherein such an offender finds a Sanctuary, against whom all the Churches of Germany made complaint to our then dread Soueraigne: Nemo omnes, neminem omnes fefellerunt: Neuer one man deceived all men, neuer all men deceived one man: yet the Appeler is not only content, some way to blanch Arminius, and his schollers errours (whereof diuers by the Arminian way, as a conuenient bridge, haue fairely walked ouer to Popery:) but he, to the infinite wrong of the Primitiue Saints and Martyrs, compareth these Comets to those Stars, and would make these as innocent & vnguilty of the late troubles in the Nether-lands, as they were altogether free from the aspersions, which the Gentiles seditiously and impiously cast vpon them, scil: Appeale pag. 41. were these late of-spring of the Semipelagians so barmelesse and free altogether from sowing seed of dissention in the Church, as the ancient Christians

were

To the Reader.

were from moving sedition in the State? Why did then the wise and Christian States generall in the Low-countries, by the aduice of our then Salomon, call a nationall Synod, and so long continue it at their great charge, to suppress these, not venomous vipers, tearing the bowels of her mother, (in the Appealers esteeme) but silly and harmlesse wormes? Why did our gracious Soueraigne King Charles, by his Embassador, the Duke of Buckingham his Grace, deale effectually with the States to root up the weed of Arminian Liberty, so far spreading among them? Yea, but (saith he) ^{Balcanquall Concio ad clerit.} did no crafty Interloper put in his stocke among these brawling Bankers? Did no wiser man work vpon exasperated minds? What of that? No question, as it was there, so it will be here, Dum pastores odia exercent, lupus intrat ouile: While the shepherds are at strife, the Wolfe entreth the sheep-fold. Dost this proue, the brawling Bankers to be innocent? Or, disproue the speech of our Sauour, Woe be to him by whom offences come? But it should seeme there is such a neare tye betweene the Appcaler, and the Arminians, ^{Appeale ibid.} that they are entred into a league defensue, and of-

Matth. 18. 7.

To the Reader.

Pag. 70. & Pag.
108.

Appeal. pag.
71. 72.

fenfue, for as he holdeth his buckler ouer them: so he mainly foiles at their opposites: He slighteth, vilifieth, and falsly traduceth the Synod of Dort; for what reason, but because they touch the apple of his eye, the Arminian theologie? He stirs the Articles concluded at Lambhith, he carpeth at the most reuerend Metropolitans, reuerend Bishops, and renowned Doctors, the floure of both Vniuersities, who subscribed them, and published them. Neither can hee yeeld any reason hereof, but because those eminent and euery way accomplit Diuines at Lambhith, crushed the addle egge now smelling in the Appealers writings, when it was new laid in Cambridge, before Baro could hatch it. If these proofes be not pregnant, that the Appealer is deeply engaged in the Arminian pact, I intreat the Reader to trust his owne eyes, in comparing the ensuing doctrines and arguments, set one against the other by way of Parallel, where he shall finde, that as in the water, face answereth face: so in the humor of renuing Pelagianisme, the Appealer doth Arminius. If Arminius or Bertius be the Voice, the Appealer is the Eccho; if the Appealer be the Voice, Arminius or Bertius is the

To the Reader.

the Eccho. Behold them both in the ensuing tablet, like those two of whom the Poet speaketh, Alter in alterius iactantes lumina vultus : One looking, as it were, babies in anothers eyes.

I to the Reader.

the Author. I hope these words in the
title, like these two of whom the Poet
says, After in silence instances
are vulgar: One looking, as if
there, ladies in two
their eyes.



The Second Parallel.

Of absolute Predestination.

ARMINIANS.

ARMINIUS in his ^a Declarat. to the States of *Holland & West-Frisland*, from pag. 22. to pag. 42. endeauoureth to proue by twenty arguments, that God hath not decreed absolutely and precisely to saue certain singular men by his grace or mercy.

Bertius of the *Apostasie of Saints*, Edit. *Lugduni*, Anno 1615. pag. 12. Demand the first. There is no absolute Election, and ^b pag. 25. Absolute Predestination granted, it was necessary to remoue the whole Scripture, to settle that head or doctrine.

Arminius in the forecited Declaration, pag. 33. Out of this doctrine (to wit, of absolute

APPEALER.

APPEALE to Cæsar, pag. 58. In all which passage (to wit, of the *seuenteenth Article* there rehearsed) both concerning Gods decree and execution of that decree, is not one word, syllable, or apex touching your absolute, necessary, determined, irresistible, irrespectiue decree of God to call, saue, and glorifie, Saint Peter, for instance, infallibly without any consideration had of, or regard to his faith, obedience, and repentance.

Appeale to Cæsar, pa. 54. Nothing is by mee ascribed to your side, and to your Doctors, but an absolute and irrespectiue decree concerning man, in vtramque partem. I brought no inferences to presse you with-
all,

solute Predestination) it followeth, that *God is the Author of sinne*. And this may be proved by a four-fold Argument.

1. Because this Doctrine layeth it downe, that God precisely hath decreed to demonstrate his glory by punishing or punitive iustice, and mercy, saving some men, and damning others; which but by ^d Sinne entring into the world neither was, nor could be done, &c.

Arminius respons. ad Artic. 10. It would be easie for mee to convince the opinion of some of the brethren of *Manicheisme* and *Stoicisme*.

We protest to the whole world, that by our aduersaries ^e *Manicheisme*, and ^f *Stoicisme*, or fatall necessitie is brought into the Church. The Embleme of their booke of the Acts of the Synod of Dord hath this triumphant title [*Destructo fato*] or the overthrow of Fate. *Ex Act. Syn. Dordrac. in Peror.*

Bers. epist. Dedic. before his booke of the *Apostasie of the Saints*:

all, such as are commonly, and odiously made against you by opposites, whose virulent innectives, though too true imputations, I used not. I did not charge you with making God the Author of sinne; That the reprobate are incited on, and provoked to sinne by God; That God was the Author of Iudas treason, and the like.

Appeale, pag. 68. I neuer yet read of any prime, previous determining decree, by which men were irrespectively denied grace, and excluded from glory: unlesse from damned ^e *Heretiques*, or ^f *Stoicall Philosophers*.

Appeale, pag. 30. Against that absolute, irrespectiue, necessitating, and fatall decree of your new Predestination.

Appeale, pag. 60. I must confesse

Saints: There are who flie *Pelagianisme*, nor seeing that they plainly side with the *Manichees*. [Hee citeth these words as out of an Epistle of *Casubon*, but forged by himselfe.]

Hag Conference set out by *Bert. pag. 90.* This absolute Decree openeth a gate on this side to a ^a dissolute life, on that side to ^b desperation.

confesse my dissent through and sincere from the faction of *Nonelising Puritans*, &c. but in no one point more, than in this their ^a desperate doctrine of *Predestination*, in which as they delight to trouble themselves and others in nothing more, so, I professe, I doe loue to meddle nothing lesse. I haue not, I did not desire, nor intend to declare my opinion in that point.

^a *Edit. Lugduni Batau. ex officina Tho. Basson, 1512.*

^b *Positâ Prædestinatione illâ absolutâ, necessarium fuit totam scripturam loco mouere vt illud caput adsereretur.*

^c It no way followeth: See *Caluines Preface* of his booke of *Diuine Predestin.* and first booke of *Institut.* 17. Chap. *Beza* against *Castellio* *Peter Martyr* in his *Comment.* on the 1. Chap. of the Epistle to the *Romans.* *Zuinglius* in his Sermon of *Providence.* *Abbot Prelect.* of the *Author of sinne.* *Paræus* Answer to *Bellarmino* second booke of the *state of sinne*, and losse of grace, chap. 4. and diuers others. ^d God decreed the permission and disposing of sinne, which he fore-law vpon his permission would be, hee did not decree the effecting, or existence of it, that it should be. *Saint Augustine* fully answereth these and the like Arguments in his booke *de Corrupt. & Grat. cap. 10.* We freely

confesse that, which we most rightly belecue, that the God and Lord of all things, who made all things exceeding good, and fore-saw, that euill things would arise out of good, and knew, that it more appertained to his most omnipotent goodnesse, to draw good out of euill, than not to suffer euils to be, hath so ordred the life of men and Angels, that in it first he might shew the power of their owne free-will, and then the benefit of his grace, and iudgement of his iustice. And in his *Enchiridion ad Laurentium*, cap. 11. God, being most exceeding good, would not by any meanes suffer any euill to be in his workes, but that he is also so omnipotent and good, that he can and doth worke good euen out of euill.

As *Iulian the Pelagian* often in his bookes vpbraided Saint *Augustine* with *Manicheisme*; so doth *Arminius* and the *Appealer* (following the *Pelagians* step by step) lay the same imputation vpon the orthodox defenders of Predestination. But the imputation is most false; for the *Manichees* held two soules in a man, one good, another bad, and ascribed good and euill not to the free-will of man, but to those two soules; We, with the holy Fathers, teach but one soule in man, and referre good and euill to Free-will, but so that the will of it selfe is free to euill, but is not, neither can, since the fall of *Adam*, be free vnto good, till God hath

hath freed it by his grace, according to the words of our Sauour in Saint *Iohns* Gospell, Chap. 8. 36. But if the Sonne make you free, you shall be free indeed. And of Saint *Paul*, Rom. 6. 18. Made free from sinne, &c.

^f A stale obiection long sithence answered by Saint *Augustine*, in his second booke, cap. 5. ad *Bonifac*. Wee maintaine not *Fate*, or fatall necessity vnder the name of grace; but if it please some men to call the omnipotent will of God vnder the name of *Fate*, we seeke indeed to auoid prophane nouelty of word, but wee will not contend about words. To which answer of Saint *Augustine* we may further adde, that the beleeve of Christians, touching the falling out of all things according to the determinate counsell of God, *Act*. 2. differeth from the *Stoicke Fate*, or *Fatality*, in foure things.

1. The *Stoicks* subiected God himselfe to *Fate*: *Iupiter*, though he most desired, could not free *Sarpedon*; we subiect *Fate*, that is, the necessitie of things, to Gods most free-will.
2. They vnder the name of (*Fate*) vnderstood an eternall fluxe and necessary connexion of naturall causes, and effects: we teach that all natural and second causes had their beginning in the Creation; neither is there such a necessary and absolute depēdance of effects from their natu-

rall causes, but that God can, and often doth suspend those effects, and miraculously worke beside, above, nay against nature.

3. The *Stoicks* by their Fatality took away all contingencie, wee admit contingencie in future events, in respect of their second causes which worke contingently, though whatsoever cometh to passe falleth within the certaine prescience of God, and is ordered by his providence.

4. The *Stoicks* taught, that men were impelled to sin by a fatall motion, and that mans will was forced by Destiny. We detest and abhorre any such assertion. See more hereof in *Melancthon* his *Common places*. *Gratianus Civilis in Semipelagianismo*. *Lipsius lib. 1. de Constantia cap. 18. & sequent.*

¶ Tis true, as we read in the seventeenth Article, that for curious and carnall persons lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Deuill doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perillous than desperation. The sweetest meat in a corrupt stomacke turnes to choller, but the fault is in the stomacke, not in the meat;

meat; in like manner the word of God, and in particular this doctrine of the Word is in it selfe a *savour of life vnto life*, but to some proues no better than a *savour of death vnto death*, becaule as Saint Peter 2. 3. 16. telleth vs, *They peruert the doctrine of holy Scriptures to their destruction*. For the doctrine it selfe of Predestination, it openeth no gate to a dissolute life, but shutteth and barreth all such vnlawfull posternes; *Shall we continue in sinne because grace aboundeth? God forbid, Rom. 6. 1.* On the contrary, it openeth a faire gate, and directeth a certaine readie way to holinesse of life; For God hath predestinated vs, that we might be conformable to the Image of his Sonne, Rom. 8. 29. And God hath chosen vs before the foundation of the world, that we might be holy and blamelesse before him in lone, Ephes. 1. 4.

^b In this obiection from Desperation, the *Arminians* and *Appealer*, as likewise in the former, furbush vp the old *Pelagians* harnesse, which Saint *Augustine* hath beat in peeces in his booke of the gift of *Perseuerance*, chap. 17. I will not amplifie with mine owne words, but I leaue it rather to them seriously to consider, what a strangething it is, that they should perswade themselues the doctrine of Predestination doth bring to the hearers, rather matter of desperation, than exhortation, (or consolation:) for this is in effect to say, that then a man is to despaire of his saluation, when
he

he is taught to repose his hope and confidence not in himselfe, but in God; whereas the Prophet crieth out, *Cursed is he that putteth his trust in man.* Some indeed make a desperate vse of this doctrine, but the doctrine it selfe is no desperate doctrine, or doctrine of desperation, but of heauenly consolation, as we read in the seuenteenth Article, [which ought for euer to stop the mouth of the *Appealer*, from slandering as he doth, the truth of God.] *The godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and vnspeakable comfort to godly persons, and such as feelee in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing vp their minde to high and beauenly things, as well because it doth greatly establishe and confirme their faith of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towards God.* On the contrary, the doctrine of the *Arminians* and the *Appealer*, which maketh Gods Election to depend vpon the will of man, which, as they say, may totally and finally fall away from grace, is in truth a most desperate doctrine, taking away all solid and firme ground of comfort both in life and death, as shall appeare hereafter.

Of Election vpon fore-seene faith.

ARMINIVS.

ARMIN. Oration to the States, pag. 49. * The Decree whereby God hath decreed to saue certaine and singular persons, doth depend vpon his prescience, by which he fore-knew from eternitie, who according to the dispensation of sufficient meanes for their conuersion and faith, would by preuenting grace ⁱ belecue, and subsequent perseuere. And he is so hot in this point, and proceedeth so far, Argument 19. as to affirme, That the opinion of precise Election, without respect of foreseene faith in the elect, ouerthroweth the foundation of all Religion.

Hag. Conference set out by Bert. pag. 62. The absolute decree, whereby it is said, that God in chusing men, did not respect any mans good qualities

APPEALER.

APPEALE, pag. 58. The irrespēctiue decree of God to call, saue, and glorifie Saint Peter without any consideration had of, or regard vnto his ⁱ faith, obedience, and repentance &c. I say there, and I say truly, is the priuate fancie of some particular man.

Pa. 64. There must needs be first ^a disproportion before there can be conceived an election, or dereliction. This disproportion be afterward declares to be in the different wils of men, wberof some took hold of mercy, others would not. His words are, When all alike being plunged, &c. God out of his mercy stretched out to them deliuerance in a Mediator, the Man Iesus Christ, and drew them out that tooke hold of mercy, leauing them there that would none of him. Which is all one, as if he had said, he decreed to saue them from the common destruction

qualities fore-scene, cannot stand with the nature of God, nor with Scriptures. The like is affirmed by *Arnel-dus* against *Tilenus*. And *Gre-winchovius* against *Amese* and the *Arminians* generally, who thus take that question in the *Conference at Hage*, pag. 123. Faith in Gods decree of election doth in order goe before, not follow election; it is not a fruit of election, but an antecedent condition to it.

destruction which he fore-saw would beleene, and reiect those whom he fore-saw would not beleene, for by faith they take hold of mercy, and through incredulitie reiect it: nay in this point the *Appealer* speaketh not so warily as the *Arminians*, for they require faith in a person to be elected and iustified, as an antecedent condition, they doe not say as a cause or motiue in God to elect, iustifie, and save: But the *Appealer*, *Answer to the Gag*, pag. 143. and *Appeale*, pag. 194. saith, that God was drawne by our faith to iustifie us.

* *Decretum, quo decreuit Deus singulares & certas quasdam personas saluare, præscentiâ nititur, quâ ab æterno sciuit, quinam iuxta administrationem mediorum ad conuersionem & fidem idoneorum ex præueniente gratia credituri erant, & subsequente perseueraturi.*

When the *Arminians*, and the *Appealer* make Election to depend vpon fore-scene faith, either they mean that this faith is a meere gift of God, receiued only by mans free-will, or not so, but in part, or in whole a worke of mans will. If they hold faith to be a meere gift of God, their opinion of election vpon fore-scene faith implieth a contradiction; for it maketh

keth the former grace and gift of Predestination to glory to depend vpon a latter gift of faith. Beside, if faith be the meere gift of God, it can be no reason of difference betweene the Elect and Reprobate, on the part of the Elect and Reprobate, why the one should bee chosen, and the other refused, for the Elect haue it not of themselves, and the Reprobate haue it not at all, because it is not giuen. To referre election in this sense to faith, as it is Gods meere gift, is to make election to depend vpon Gods meere will, who giueth faith to some, and not to others, which quite ouerthroweth the foundation of *Arminianisme*. If they meane that fore-seene faith is in part, or in whole, a Worke of mans free-will by nature, and not meere a gift of God, then their opinion dasheth directly on the rocke of *Pelagius*, [that Grace is giuen according to some merit of man] that is, as Saint *Augustine* expoundeth it, *De bono perseuer. c. 19. Some good thought, word, or deed, or the good will it selfe*, to receiue grace and faith, when otherwise man might haue reiected or repelled it: whereas the Apostle teacheth, that it is God which * discerneth one man from another, & that no man hath any good thing different frō another, which he hath not receiued, 1 *Cor. 4. 7*. Whereupon Saint *Augustine* concludeth in his Epistle to *Sixtus*, and in his booke of *Predestination of Saints*, Chap. 5. And in his

* Or maketh
one man to
differ from
another.

Enchiridion ad Laurent. cap. 99. That which putteth a difference betweene a belecuer and vnbelecuer, making him to belecue, and not the other, is a speciall grace giuen by God to the one, and not the other; and consequently, that the separation of some men, and taking them out of the masse of perdition, is of Gods meere grace, and not in regard of any different qualities in men. *A proud man might haue said, saith that holy Father, of Predestination of Saints, chap. 5. against another man, my faith maketh me to differ from thee, my righteousness, or the like; [which insolent words of a proud man rehearsed by Saint Augustine, Greuinchonius is so impudent, as to take vpon, and patterne in himselfe, laying, Ego me discerno, I discern my selfe.]* The good Doctor meeting with such thoughts, and checking them, saith, *What hast thou that thou hast not receiued? from whom, but from him, who made thee differ from another? to whom he hath not giuen, that he hath giuen to thee: and if thou hast receiued it [namely, that wherein thou differest from another] Why dost thou boast, as if thou hadst not receiued it?* Nothing is so contrary to the meaning of the Apostle, as that any man should so glory of his owne merits, or good workes, as if he had wrought them to himselfe, and not the grace of God; to wit, that grace of God which discerneth good men from bad, not that, which is
com-

common to good men and bad. The maine conclusion of Saint *Augustine* in his *Enchiridion*, is most direct to our purpose, *Sola gratia redemptos discernit à perditis*, Grace alone discerneth or differenceth the redeemed from the lost, whom a common cause deriued from the beginning or root, had vnited in one masse of perdition.

^k This argument from disproportion deceiued sometime Saint *Augustine*, till he better considered of the words of the Apostle, *Rom. 11. 5. So then there remaineth a remnant according to the election of grace*. It is impossible indeed to conceiue an election according to desert of some, rather than others, in a meere paritie; there must needs be a disproportion in such an election, but in an election of free grace there needs none, there can be no such disproportion, for if election be of workes, then it is not of grace. Here if the *Appealer*, or any his friend, shall difference his opinion from the *Arminians*, by distinguishing the decree of election, in which there is no respect had to faith from the execution, in which, all sides confesse, respect is had to faith and perseuerance; I answer that the *Appealer* hath shut the doore of this Sanctuary against himselfe, and debarred himselfe from this defence, pag. 61. laying, *I shall as I can briefly and plainly, without scholasticall obscurities, set downe what I conceiue of this*

Act of God, or decree of Predestination, setting by all execution of purpose. After which Preface, without any interruption of other discourse, he deliuereth his opinion of election, as is aboue rehearsed.

Of Free-will.

ARMINIANS.

THe *Arminians* differ from Orthodoxal Diuines about Free-will in two points:

1. They teach, *Hag. Confer. pag. 502. & sequent.* That the will of man hath some operation of it selfe in the first act of our conuersion, and doth cooperate with grace. God giueth grace sufficient to conuert, but doth not so determine the will, but that it may out of it's freedome admit grace, or not.

Their main reason is, God doth not beleue, but wee; therefore ¹ we worke euen
in

APPEALER.

Appeal. p. 84. It is supposed by some that the difference betwene the Pontificians and vs consists in this, that the will of man concurrerth and cooperateth with diuine grace in the first very instant, and point of conuersion: wee teach that the will of man doth not cooperate in the first point, but in progresse of our iustification, so Keckerman in his Systeme, a better Logician, than Diuine. This Assertion of Keckerman he refelleth from pag. 85. to 89. and pag. 92. he insisteth vpon the same reason with the Arminians. If this were not so, then faith and repentance were

in our first conuersion, otherwise the assent should bee Gods, not ours.

2. They teach, that the will of man hath power to hinder and resist the worke of grace in his regeneration and conuersion. *Arminius* in his *Orat. to the States*, pag. 53. I beleue according to the Scriptures, that grace is not (*vis irresistibilis*) an irresistible force or power, but that many doe^m resist the holy Spirit. *Hag. Confer.* pag. 502. The question is, whether grace, which worketh in man faith and conuersion, cannot be hindred, but is an irresistible operation, such as God vseth in raising the dead. They alledge to proue, that man may resist grace, *Act. 7. 51.* Yee stiffe-necked, and of vncircumcised hearts and eares, yee haue alwaiesⁿ resisted the holy Ghost. And *Matth. 23. 37.* How oft would I haue gathered your Children, as a Hen gathereth her Chicken vnder her wings, and yee^o would not.

¹ We answer with Saint *Augustine* in his first booke *De gratiâ & libero arbit. cap. 16.* It is certaine, that we will

were no the actions of man, neither could man be said to beleue and repent, but the holy Spirit.

Appeale. pag. 89. The *Councell of Trent* addeth, that a man may resist the grace of God; admit: then, first man hath^m free-will against God; *Saint Steuen*, in terminis, bath the very word, *adversum* he, youⁿ resist, may fall crosse with the holy Ghost, not suffering him to work the worke of grace in you. And what said our Saviour, How often would I, and thou wouldst^o not? If the Councell meant of stirring, preuenting, and p^roperating grace, I thinke, no man will deny it: if of adiuvant, subsequent, and cooperating grace, there is, without question, in the naturall will of a regenerate man so much of Adam remaining, and carnall concupiscence, as may make him resist, and rebell against the Law of God.

will when we will ; but he makes vs to will that is good, of whom it is said, *Pro. 8. The will is prepared by God* ; and God worketh in vs to will, *Philip. 2.* It is certaine that we work when we worke, but he worketh in vs to worke, by giuing most efficacious power to the will, who saith, *I will make you to walke in my waies, Ezek. 36.* Faith and repentance are our workes, because in vs, though not of vs: actions and passions denominate the subiect, not the cause ; God is the efficient cause of faith and repentance ; but the subiect, in which these vertues are wrought, is man, who therefore is said to beleue and repent, because these things are wrought in him, but not by the power of his own will, but by the effectuall worke of grace, stirring the will, and making it freely to assent vnto, and beleue the Gospell. *Bernard. de lib. Arbit.* What doth free-will ? I answer, in one word it is saued, or cured ; this worke cannot bee done without two ; one by whom, the other in whom it is wrought. God is the Author of it, (the health or cure of the will) free-will is only capable of it.

^m Grace is two-fold, { Outward.
Inward.

Outward, { Offered in the ministry of the Word.

Inward, { Enlightning and inciting only.
 { Renewing and regenerating.

Men can, and do resist outward, and inward, only enlightning grace; but not renewing, and regenerating grace, so far as to hinder their conuersion; or, after they are cōuerted, vtterly to cast away the spirit of sanctification, and thereby fall away totally, & finally. If God should giue no other grace, but such as man at his pleasure might reiect, or repell, hee should haue no kingdome within vs: and if he could not by his grace absolutely subdue, and conquer the stubbornesse of mans will, he should not be omnipotent. If grace doth not determine mans will, but mans will the influx and effect of it, the peace and grace of God should not rule in our hearts, but euery man should be ruled to righteousness, as well as to sinne, by his owne free-will; which was the expresse heresie of *Pelagius*, and *Calestius*, as *Prosper* in precise termes sets it downe in his Chronicle, in the yeare of our Lord, 414.

ⁿ To the place in the *Acts* I answer: First, That Saint *Steuens* speaketh of the *Iewes* resisting the Spirit of Prophecie, not the Spirit of regeneration: the *Iewes* gain-said, withstood, and opposed the Word of the holy Ghost, vttered by the Prophets, not the secret working of the holy Ghost by grace in the hearts of such, whom he would, and did conuert. Secondly, We confesse, that men vncircumcised in heart, (such as were these *Iewes*, whom Saint *Steuens* vpbraideth) not
E only

only can resist, but can doe no other then resist the holy Ghost ; but regenerating grace by circumcising the heart, remoueth that hardnesse wherby it resisteth grace, and then it cannot resist, because that, which makes it resist, is taken away ; as Saint *Augustine* inferreth vpon that of *Ezechiel* the eleuenth, *I will take away your stony hearts, and giue you an heart of flesh.* His inference is, Chap. 8. of Predestination of Saints, *This grace which is secretly conueighed into the hearts of men, is not refused or repelled by any hard heart, for it is therefore giuen, that the hardnesse of the heart may first be taken away.*

° Not to insist vpon the distinction of the double will of God [well knowne to the learned by the notions of *signi*, & *beneplaciti*, his commanding, or declaratiue will, which is not alwaies fulfilled ; and his powerfully working, and absolute good will and pleasure, which is alwaies fulfilled :] I further answer, that this place of Scripture rightly interpreted, as it is by Saint *Augustine*, makes against, and no way for the *Arminians*, and *Appealer* ; for Christ saith not, *How often would I haue gathered you Scribes and Pharises, and those Rulers and Gouvernours of Ierusalem, which killed my Prophets, and you would not ; but how often would I haue gathered your Children, that is, the inhabitants of Ierusalem, and I did also though you would not, but did what you could*

could to hinder their gathering vnder my wings, that is, their assembling to the true Church, and sheltring themselves vnder the shade thereof. *Quos volui, te nolente congregavi*, Whom I would gather I gathered, though thou wouldst not. So Saint Augustine vpon these words.

P If by operating grace, hee meaneth that grace whereby God *circumciseth the heart*, Deut. 30. *openeth the heart*, Acts 16. *conuerteth the heart*, Ierem. 31. *taketh away a stony heart*, Ezek. 36. *writeth his Law in the heart*, Ierem. 31. *worketh faith in the heart by the mightinesse of his power*, Eph. 1. and 2 Thess. 1. 11. *καὶ ἡμεῖς ἐκείνους ἐν δυνάμει*; no man, I suppose, [who is well catechised in the principles of Religion] will maintaine, that such grace may be resisted: For this were to make the impotencie of mans will to preuaile against the omnipotencie of God, and to disappoint his purpose, and frustrate his worke. Saint Augustine [that *Delian* diuer into the depth of this mystery] resolueth the contrary in many places in his booke of Predestination of Saints, Chap. 8. *Why doth he complaine, fithence no man doth, or can resist his will? Doth the Apostle answer, O man, it is false, that thou sayest? No he saith no such thing: But, who art thou, O man, that answerest God? And de Corrept. & Gratiâ, cap. 12. The weaknesse of mans will is helped in such sort, that it is led by diuine grace indeclinably and vnconquerably*

conquerably [*insuperabiliter ageretur*.] and what is [*vnconquerably*] lesse then [*irresistibly*!] if grace vnconquerably lead the will, the will cannot conquer grace in striuing against it. And Chap. 14. *ibidem*. No will of man resisteth God, when God will saue. And hee confirmeth his Assertion with a reason, prouing that the will of man neither doth, nor can resist the will of God; for, saith he, To will and to nill are so in the power of him that willeth or nilleth, that it can neither hinder Gods will, nor conquer his power. And in his first booke of questions to Symplician, 2. Quest. The effect of Gods mercy cannot be in mans power to frustrate it, if he list; or that God should haue mercy in vaine [*if man would not take hold of it*] because if God would haue mercy on those who are reluctant, and withstand it, he could so call them, as it might besit them; that is, be effectuell vnto them. Saint Bernard in his booke of Free-will followeth Saint Augustine close; There is made a creation of the will by Christ into liberty, and that without vs; if into, then not out of liberty, or freedome of will: if without vs, then it is not in our Power to hinder this worke of God.

Of falling away from Grace.

ARMINIANS.

HAGE Conference, pag. 355. *The Doctrine of our Adversaries*, [who teach, that a man cannot fall away from grace totally, nor finally] is an *hindrance to godlinesse, and also to good manners.*

Theses exhibited to the Synod of Dort concerning the fifth Article, All things being fore-laid, which are necessarie, and sufficient for perseuerance, it remaineth still in the power of man, to perseuere, or not perseuere.

Bertius in his booke of *Apoptasie of Saints*, endeuoureth to prove that his blasphemous Assertion by diuers texts of Scripture, Authorities of Fathers, and Reasons; from whose Armory the *Appealer* furnisht himselfe; as will appeare by comparing their allegations together.

Bertius *Edit. Lugdani* Ba-

tanorum

APPEALER.

ANswer to Gag. pag. 157. That [faith once had maybe lost] may be interpreted, and is, more wayes, than one: whether not lost at all; whether totally, and finally lost. Men are divided in this tenent; Some suppose neith:r totally, nor finally; some totally, but not finally; some both totally, and finally, which is indeed the assertion of antiquitie. Ibid. The learnedst of the Church of England assent to antiquity in their tenent, which the Protestants of Germany maintain at this day, having assented therein to the Church of Rome. *Appeale*, pag. 36. In my iudgement, this is the doctrine of the Church of England, not deliuered according to priuate opinions in ordinary Tracts and Lectures, but deliuered publicquely, positinely, and declaratiuely in Authentick records.

Appeale, pag. 28. They were

E 3

the

tanorum apud Lodonicum Elzevirium, in the yeare of our Lord 1615. pag. 169. You could not be ignorant, that the Confession of the Church of England, was cited by me truly in the Acts at Hampton Court. pag. 107. The English Confession set out in the yeare of our Lord 1562. Article 16. After we haue receiued the holy Ghost we may ^r depart from grace.

Bertius in his Dedicatory Epistle. Doctor Bancroft at the Conference at Hampton Court, withstood Doctor Rainolds, who to that Article of the English Confession, concerning departing from grace, would haue those words added [but not totally, nor finally.]

the learnedst in the Church of England, that drew, composed, and agreed the Articles in 52. and 62. that ratified them in 71. that confirmed them in 604. that instified, and maintained them against the Puritans at Hampton Court: but all such doe assent to antiquity in this tenent. Ibid. p. 29. The Minor I make good particularly, & will proue it obnoxious tabulis. In the 16. Article we reade, and subscribe this; After wee haue receiued the holy Ghost, wee may ^r depart away from grace, and fall into sinne.

Appeale, pag. 30. This Article was ^r challenged as unsound at the Conference at Hampton Court, by those that were Petitioners against the Doctrine and Discipline established in the Church of England: and being so challenged before his Sacred Maies^{tie}, was there defended and maintained, &c. namely by Doctor Ouerall, pag. 31.

^q See this obiection answered in the first question of absolute Predestination.

^r The Article hath not the word [Alway] that is the *Appealers* addition. The words are not, [After we haue

haue receiued the holy Ghost, we may fall into sinne, and so fall away from grace; but we may *depart from grace giuen, and fall into sinne*:] that is, so farre depart from grace, that a man may fall into sinne, after grace receiued; which is confessed on all parts. The Article speaketh not of a *totall* falling away from grace, much lesse, *finall*; for the words immediatly following are [and by the grace of God, to wit, (*before giuen*) we may rise againe.] He that falleth *finally*, cannot rise againe: he that falleth *totally* from grace, cannot rise againe by the grace he had receiued, because he is supposed to haue lost all the grace he receiued; and the Article speakes not of new grace, but onely of grace before receiued, and giuen. Besides, the words of the Apostle to the *Hebrewes* 6. 6. beare strongly that way; that a man, who was once *partaker of the holy Ghost, if hee fall away*, that is, *totally* cast away the Spirit of grace, cannot possibly be renewed againe by repentance. Whence we thus argue;

None who may after their fall rise againe by repentance, fall totally, or finally, Heb. 6. 6.

But all those, of whom the Article speakes, may after their fall, rise againe by repentance.

Therefore none of whom the Article speaks fall totally, or finally.

¶ The Appealer uttereth two manifest vntruths in this

this allegation out of the Conference at *Hampton Court*. The first is, That he saith the sense of the Article was there challenged as vnfound; for Doctor *Rainolds* [who in the name of the rest desired a fuller explication of the meaning of the Article, to preuent that mistaking, which is sithence fallen out in *M. Montague*, and others] began with this Preface [*Though the meaning of the Article be sound, and good &c.*] The second is, That he affirmeth, that this tenent, [*a iustified man may fall away from grace, and become, ipso facto, in the state of damnation, &c.* now styled *Arminianisme* by these Informers] was resolued, and auowed for true by Doctor *Ouerall*, and that honourable and learned Synod. For Doctor *Ouerall*, after he had affirmed, That a iustified man committing any grieuous sinne (as adultery, murther, or treason) became, ipso facto, subiect to Gods wrath, and was in the state of damnation (quoad præsentem statum) addeth, yet those that are called, and iustified according to the purpose of Gods election did neuer fall, either totally from all the graces of God, to be vtterly destitute of all the parts, and seeds thereof, or finally, from iustification; but were in time renewed by Gods Spirit vnto a liuely faith, and repentance, and so iustified from those sinnes, and the wrath, curse, and guilt annexed thereunto, whereinto they were fallen, and wherein they lay so long, as they were without true repentance for the same.

Of

Of Falling away from Grace.

ARMINIANS.

BERTIVS pag.25. De Apostaf. Sanct. *That which we have proposed we prove, first, by those formes of Scripture, by which Apostasie is diuersly described; for this the Scripture calleth to turne away from righteousness, Ezek. 33. 13. If the righteous commit iniquity, all his righteousness shall be no more remembred, but for his iniquitie, that he hath committed, he shall die for the same.*

Ibid. pag.27. He, who can turne away from his righteousness, can forsake his former righteousness; but a righteous man can turne away from his righteousness, Ezek. 18. 24. Therefore the righteous can forsake his former righteousness.

*Bert. pag. 41. Hee, out of whom the Deuill is cast, may become secure, and made a Temple in which the former Deuill tak-
king*

APPEALER.

APpeale, pa.159. Ezek. 18. 24,26. *If the righteous turne away from his righteousness, and commit iniquitie, and doe according vnto all the abominations that the wicked man doth, shall he live? All his righteousness, that he hath done, shall not be remembred: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.*

Ibid. Ezek. 33. 13. If hee commit iniquity, all his righteousness shall be no more remembred: but for his iniquitie that he hath committed, he shall die for the same. Therefore the righteous may lose his righteousness, abandon his faith, die in his sinne, &c.

*Ibid. pag.159. The vncleane spirit eiected, returneth vnto his former residence, entresb, pos-
F sedeth*

king seven other spirits with him, may be lodged; and so the latter condition of that man made worse than the former, Mat. 12. 43. Demonstrat. Hee, out of whom the Devill is cast, is truly iustified; but such a one may by securitie, and negligence fall into an estate worse then the former: therefore he, that is once truly iustified, may fall into an estate worse than the former.

Bert. pag. 36. Among the causes of Apostasie, one is, the feare of persecution; He that receined the seed in stony places, the same is he, that heareth the Word, and anon with ioy receiveth it: yet hath he not root in himselfe, but dureth for a while, for when tribulation ariseth because of the Word, he is offended.

sedeth his former state, and the case of that man is worse than the beginning, Matth. 12. 44. "Satan is not eicted, but where the partie is in the state of grace with God, being regenerate by faith. Reposseding is not but by relapse into sinne: nor a worse state, but where a man dieth in sinne.

Ibid. pag. 159. Luke 8. 13. * They on the rock are they, who, when they heare, receive the Word with ioy, who for a while beleue, and in time of temptation fall away.

* Because this place of Ezekiel is set in the fore-front both by the Appealer, and by Bertius, as a testimony, on which they most rely, and are most confident of; I will endeavour both fully to answer, and retort it against them. Besides those Answers, by which others haue rebated the edge of this Obiection: As * first, that this speech is conditionall; suppositiue, and not positive; and therefore no more inferreth that a righteous man

man may fall from his righteousness, then those words of Saint Paul [*If an Angell from heauen shall preach vnto you another Gospell, than that you receiued, let him be accursed*] conclude, that an Angell from heauen can preach another Gospell. Or the like of our Sauour, [*They shall doe signes and wonders to seduce, if it were possible, the Elect*] therefore it is possible to seduce the elect; whereas indeed the contrary may be inferred, euen from those words. Secondly, That the Prophet speaketh of him, that is righteous in his owne opinion, and before men; but not in the sight of God, such a man may fall away from his righteousness; but the question is, of a man regenerate, and truly righteous; and such a one cannot turne away from his righteousness. Of this minde is Saint Gregory Moral. in Iob. lib. 34. cap. 13. *They, who may be seduced in such sort, that they neuer retorne againe, may seeme to lose the habit of sanctitie before the eyes of men, [sed eam ante oculos Dei nunquam habuerunt] but indeed they neuer had any holinesse in the sight of God.* Thirdly, that the Prophet speakes here of *actuell righteousness*, which may be lost, and is lost, by the committing of any wilfull and grieuous sinne against conscience; not of *habituell*, which cannot be lost [*if he doe that which is lawfull and right, Ezek. 18. 21. and 24. If he doth according to all the abominations the wicked man doth, all the righteous-*

nesse that he hath done shall not be remembred] here is not a word that importeth *habitual* righteousness, but merely *actuell*; which, all sides confesse, may be lost. Besides these answers, I say further, that this Scripture no way tendeth to *Bertius*, or the *Appealers* purpose. For they should proue, that a iustified man may lose *Euangelicall* righteousness, or the righteousness of *Faith*; not *Legall* righteousness. Now it is euident, that the Prophet speaketh of *Legall* righteousness; First, by the pronounce (*his*) [*if the righteous turne away from (his) righteousness*] that is, the righteousness of his owne workes, or his inherent righteousness: not the imputed righteousness of Christ, for that is not his owne, *Philip. 3. 9. That I may be found in him, not hauing mine owne righteousness, which is of the Law; but the righteousness, which is of God by faith.* Secondly, by the enumeration of particulars, *vers. 6, 7, 8. 15, 16, 17.* all which appertaine to *Legall* righteousness: *If he hath not eaten vpon the mountaines, nor lift up his eyes to the Idols of the house of Israel, nor come neare to a menstruous woman, and hath spoiled none by violence, and hath not giuen his money vpon vsury, &c.* Lastly, this argument may be retorted against the Adversaries two wayes. First thus, If the difference of the Couenant betweene the *Law* and the *Gospell*, consisteth especially in this, [*that the righteousness requi-*
red

red by the one may be lost, but the righteousness promised by the other cannot be lost] then the argument from the losse of *Legall* righteousness to *Euangelicall*, is of no force, but to disproue our Aduersaries tenent: for that, which in this place of *Ezekiel*, is affirmed of the one, may not be affirmed of the other: but the difference of the Couenant betweene the Law and the Gospel consisteth especially in this, [that the righteousness required by the one may be lost, but the righteousness promised by the other cannot be lost.] *Ierem.* 31. 31. 33. 34. *Heb.* 8. 8. Behold the dayes come that I will make a new Couenant with the house of Israel, and with the house of Iudab, not according to the Couenant that I made with their Fathers, &c. but this shal be my Couenant, which I will make with the house of Israel; I will put my Law in their inward parts, and write it in their hearts, I will forgiue their iniquitie, and remember their sinne no more. And *Ierem.* 32. 40. I will make an euerlasting Couenant with them, that I will not turne away from them to doe them good; but I will put my feare in their hearts, that they shall not depart from me. Secondly thus: If these words are spoken generally to the children of God, and belong to the elect as well as others, they cannot imply a totall, and finall falling away from righteousness, no not in the iudgement of the *Arminians*, and *Iesuites* themselues, with whose Heifer the *Appealer*

plowes : [For as the *Iesuites*, so *Arminius* himselfe teacheth, [that a man that is elect, and predestinated to eternall life, cannot fall finally, nor perish for euer :] But the words of the Prophet *Ezekiel* are spoken generally vnto all, and belong to the very Elect; therefore I conclude, in the words of the great Champion of Popery in generall, and of this particular touching the *Apostasie* of Saints, *Card. Bellarm. lib. 3. de Iustif. cap. 12.* It is true that the predestinated or elected are in no danger of losing eternall life, and that the terrifying threats vsed by the Holy Ghost in the Scriptures, are to this end, to stirre vp the elect to watchfulnesse and diligence; motiues they are to, and meanes of perseuerance, not arguments at all to proue the *Saints Apostasie*.

¶ To the place of *Matth. 12. 44.* we answer; First, we ought not to ground any doctrine of faith vpon a meere parable, or allegory: because [as *Saint Augustine*, in his booke, *de Doctrinâ Christianâ*, deliuereth it] All those points which belong to faith and manners, are plainly deliuered in the Scriptures. Secondly, we cannot argue strongly from corporall possession, or dispossession, to spirituall: as a Lunaticke man, so a man possessed with the Deuill in body, may be yet in the state of grace in his soule; and in like manner, as a man that is cured of his frensie or lunacie, may be yet an vn-sanctified man; so a man, out of whom the Deuill is cast,

cast, from tormenting or possessing the body, may be yet an vnregenerate man, (although, I grant, our Saviour seldome, or neuer cured any mans body, but first he healed the soule, as some Interpreters haue obserued) yet no necessary consequence can be drawn from the health or sicknesse of the body, to the health or sicknesse of the soule. Neither is it said here, that *the vncleane spirit was cast out by Christ*, nor by any other; but that *he went out of himselfe, and returned againe*; and therefore this possessed person can be no fit embleme of a truly regenerated, and iustified man, out of whom the Deuil is powerfully cast out: and the party is no way vnder him, or in his power, *but led by the spirit of God, Rom. 8.* and wholly deliuered from the power of Satan. Thirdly, the meaning of the Parable is (as appeareth by our Saviours application) that as the latter state of that man, [out of whom the Deuill first *departed*, and after ward *returned with seuen worse than himselfe*] was worse than the former, so it should be with the wicked *Iewes*, out of whom the vncleane spirit had gone out, for feare of the *Law*, but now was returned againe vnto them through their refusall of the *Gospell*, and *despiting the Spirit of Grace*. Thus Saint *Hilary*, *Ierome*, and *Bede* expound the Parable; and their Exposition is euidently grounded vpon our Saviours words, *vers. 45. Euen so shall it be also vnto this*

this wicked generation. As it is particularly applied by our Sauour to the *Iewes*, so it may be to any Nation, out of which the *uncleane spirit departeth for a while*, or is driuen away by the preaching of the Gospell, if it be empty of good workes, and giuen to the pleasures of this world; like the lodging of the *uncleane spirit*, which he found empty, swept, and garnished. The *uncleane spirit will enter with seven worse*, that is, the Gospell shall be taken away from them, and the *Kingdome of Grace*, for the abuse of it; and they shall be brought into worse bondage of the Deuill, then before: according to Saint Peter 2 Epist. 2. 20. *If after they haue escaped the pollution of the world, through the knowledge of our Lord and Sauour Iesus Christ, they are againe intangled therein and overcome, the latter end shall be worse with them than the beginning: for it had beene better for them, not to haue knowne the way of righteousness, than after they haue knowne it, to turne away from the holy commandment deliuered vnto them.* This was the case of the Kingdome of Congo, which for a time embraced the Gospell, but afterwards perceiving that it restrained their carnall libertie, and no way permitted pluralitie of wiues, they cast off the yoke of Christ, and enthralled themselues againe to Satan. But it is not so with those that are truly regenerate, for to them *his yoke is easie, and his burthen light.* Lastly, this obiection may be

be retorted against the Aduersaries thus ;

This Parable is meant of a *wicked generation*, Matth. 12. 45. *an euill, and adulterous generation*, verl. 39. *a generation of vipers*, verl. 34. such as the Scribes and Pharises were, who in this Parable are reprobued by our Sauour.

But the regenerate children of God are not a *wicked, adulterous, or viperous generation*, but a *chosen generation, a royall Priest-hood, an holy nation, a peculiar people*, 1 Pet. 2. 9.

Therefore this Parable is not meant of the regenerate children of God.

* To the place of Saint Luke 8. 13. and Mat. 13. 20. we answer ; First, the heart of a man truly regenerated is not compared to a stony ground : for God by regenerating grace *takes away our stony heart, and giues vs an heart of flesh*, Ezek. 36. 26. Secondly, a temporary faith is not of the same nature with a iustifying faith ; a temporary faith hath *no root*, Mat. 13. 22. and Luke 8. 13. a iustifying faith hath : a temporary faith beareth no fruit, but a iustifying faith beareth fruit, Mat. 13. 23. and Luke 8. 15. Those, who beleeue the Gospell, meerely out of temporary hopes, [because godlinesse hath the promise of this life] they receiue the word with

ioy, while they thriue and gaine by it ; but when there ariseth trouble and persecution for the Word, they are offended, and fall away : but those who ground their faith vpon the promises of a better life, their *faith like gold*, (1 Pet. 1. 7.) *being tried in the fire, is made much more precious, and found vnto praise, and honour, and glory, at the appearing of Iesui Christ, beleewing with ioy vn-speakable, and full of glory, receiuing the end of their faith, the saluation of their soules, vers. 8.* Their faith differeth from the faith of Hypocrites, and Temporizers, in the cause and kinde ; their ioy in the degree ; and both in the continuance. Lastly, this obiection may be retorted against the Aduersarie : First thus ;

They, who are compared vnto the *good ground*, are not meant here by *stony ground* :

But truely regenerate Christians and beleeuers, *Luke 8. 15.* and *Matth. 13. 23.* are compared to *good ground* ;

Therefore they are not here meant by *stony ground*.

Secondly, thus ;

That faith, which is distinguished from a iustifying faith in this Parable, cannot be taken for the faith of a true regenerate Christian ;

But

But the temporary faith is distinguished in this Parable from a justifying faith;

Therefore the temporary faith cannot be taken for the faith of a true regenerate Christian, and consequently, the *Appealer*, and *Arminians* are in this their allegation mistaken.

Of Falling away from Grace.

ARMINIANS.

BERTIUS of the Apostasie of Saints, pag. 26. *Apostasie is described by the phrase [to wax cold] Mat. 24. 12. And because iniquitie shall abound, the love of many shall wax cold.*

Bertius, pag. 34. *The Apostle fore-seeing, that the converted Gentiles might be bewitched with that opinion, [That they could not be cut off from the Church] warneth them, that they wax not proud against the Jewes,*

APPEALER.

ANSWER to Gag. pag. 160. *Matth. 24. 12. Because iniquitie shall abound, the charity of many shall grow cold. Surely it was hot, that groweth cold: and charitie enlarged, is not but the fruit of a living faith; which if it continued in statu quo, the charity of many could not wax cold; therefore once had may bee lost.*

Againe, Rom. 11. 20. 21. *Thou standest by faith, bee not high*

Jewes, but that they learne by their example, that it may come to passe, that they also may bee cast away, Rom. 11. 19. They were broken off, that I might be grafted in; through infidelity they were broken off, and, thou standest by faith: be not high minded, but ^r feare.

Bert. pag. 33. I frame the fourth demonstration from the feare of the Saints, Iohn 15. 6. If a man abide not in me, he is cast ^r forth as a branch, and withereth, and men gather them, and cast them into the fire.

high minded, but ^r feare: and feare is not but where change may be. Here change may be: or why doth it follow? Take heed lest he also spare not thee.

Ibid. pag. 160. Iohn. 15. 2. Every branch that beareth not fruit in me, he taketh ^r away.

^r To the place of Matth. 24. 12. we answer; First, that the *loue of many may wax cold*; yet will it not thereupon follow, that the *loue of the regenerate and true beleeuers waxeth cold*: for the regenerate, and true beleeuers, are not meant by those *Many*. True charitie is a fruit of faith, and such as the faith is, such is the charitie. If it be a temporary faith, the charity proceeding from it, is but temporary, and being so, may not only *wax cold*, but also be vtterly extinguished. The root being rotten, the fruit falls of it selfe. But if the root of faith be sound, *charitie* will neuer decay; but *abound more and more, till the childe of God be filled with*

with the fruits of righteousness, Philip. 1. 9, 11. Secondly, the consequence is not good, from a remission of some degree of charitie, to the amission of the habit of it: The Apostles themselves, as they were not so strong in their faith, so neither so hot in their loue toward our Saviour at his Passion, as before. Their faith was shaken in that fearfull storme of temptation; their confidence was small, or none in appearance, in their owne sense: for in saying [*we trusted, it had bene hee that should haue redeemed Israel, Luke 24.*] they imply, that his death had loosned the Anker of their hope, and that both their heart and faith failed them for the time, their loue also *waxed cold*, if not freezed, when they *fled from him, and forsooke him*. Yet no learned Diuine euer affirmed, that their loue to our Saviour was quite lost; for as he loued them, so they loued him to the end. Thirdly, this argument may be retorted against the Aduersaries thus:

If Christ doth here put a difference betweene those that are truly faithfull, and hypocrites, in this; that the one (*Hypocrites* to wit) should in the latter dayes and perillous times *be offended, de- ceined, wax cold in charity*, but the other (the truly faithfull) should *continue to the end*, then this place maketh not for, but

against the totall or finall falling away of true beleeuers.

But Christ in this place puts a difference between those that are truly faithfull, and hypocrites, in this; that the one (*Hypocrites* to wit) should in the latter daies and perillous times be *offended, deceived, and wax cold in charity, vers. 10, 11, 12.* but the other (the truly faithfull) should *continue to the end, vers. 13.*

Therefore this place maketh not for, but against the totall or finall falling away of true beleeuers.

¶ To the place alledged, *Rom. 11. 19, 20.* we answer: First, that it is not meant of particular beleeuers, and their danger of falling away from iustifying faith; but of the people of the *Gentiles* in generall, and their danger of being cut off from the true Olive, into which they were ingrafted, that is, from the outward profession of faith, and communion of the Catholique Church, into which they were admitted vpon the reiection of the *Jewes*. The *Gentiles* therefore ought not to be high-minded against the *Jewes*, but feare, lest God, who spared not the naturall branches, should not spare them, but cut them off also, as he did the naturall branches, if they should grow proud, and presumptuously

ously secure. Now there is no question, but that a *Visible Church*, which at this time professeth the truth, and is a member of the *Catholike Church*, may fall away from the outward and publique profession of faith, and cease to be a part of the *Catholike visible Church*; as the most famous, & sometimes flourishing Churches of *Greece* and *Asia*, planted by the Apostles themselves, now over-run with *Mahometanisme*, *Idolatry*, and *Heresie*, proue by their lamentable *Apostasie*, and deplo-
rate, if not desperate estate. But *Bertius* and the *Appealer* should haue had their eyes vpon the marke, and point in question; which is not of the doctrine of faith, but the habit of faith; not *de fide, quam credimus*, but *de fide, qua credimus*; not of the publique profes-
sion of a Church, but of a particular affiance of euery true belecuer in Christ. A member of the *visible Church* may be cut off, but no member of the *inuisible*; for Christ cannot haue, *damnata membra*, any members, who shall not be saued, as the Approver of the *Appealers* booke rightly gathereth out of Saint *Augustine*, in his Reply to *Fisb.r.* A Church, or Kingdome generally may depart from the Christian faith, or renounce the pure profession thereof in publique, and yet no true belecuer, either totally or finally, lose his faith; but ei-
ther secretly in that State or Kingdome, or else-where openly, he may retaine both faith it selfe, and the pro-
fession

fession thereof. Secondly, Gods threatnings haue their
 vse, both in the *Elect*, and *Reprobate*; to make the one
 vnexcusable, or to keepe them within some bounds of
 moderation; and to keepe the other in an awfull reue-
 rence, filiall feare, and spirituall watchfulnesse, which
 are meanes of *Perseuerance*, no arguments of *Apostasie*.
Feare is not, but where a change may be; to wit, feare of
 a change; but there may be a feare of offending God
 through high-mindednesse, and presumption, as was
 in the Apostles, and is in all the *Elect*, & yet no change
 of their estate of grace could or can be, by the confes-
 sion of *Arminius* himselfe, and the learned'st of all our
Aduersaries. Thirdly, as the faithfull ought to feare, so
 they also might, and *de facto* would fall away, not on-
 ly *totally*, but *finally*, if they were left to themselues;
 and therefore, in regard of the frailtie of their nature,
 and mutabilitie of their owne will, they haue iust
 cause to feare, and doe still feare in themselues, yet are
 still confident in God, who is faithfull, and will establishe
 them, and keepe them from euill, 2 *Thess.* 3. 3. and shall
 confirme them vnto the end, that they may be blamelesse
 in the day of our Lord Iesus Christ, 1 *Cor.* 1. 8. Lastly,
 this Obiection may be retorted against the *Aduersa-*
rie thus:

*That feare, which God promisethto put
 into the hearts of true beleeuers, to this end,*
that

that they may not fall away from him, is a certaine meanes to preserve true beleeuers in the faith, (else God should faile in his end.)

But the feare here enioyned, is that feare, which God promisetb to put into the hearts of true beleeuers, to this end, that they may not fall away from him, Ierem. 22. 40.

Therefore the feare, here inioyned, is a certaine meanes to preserve true beleeuers in the faith: and consequently a strong argument for the perseuerance of Saints in faith and grace; as it is urged by Saint Augustine in his booke de Perseuer. Sancto- rum, cap. 2. [I will put my feare in their hearts, that they shall not depart from me.]

What is it else, then to say? the feare shall be such, and so great, that they shall for ever cleaue vnto me.

² To the places alledged, Iohn 15. 2, 5. we answer: First, there is a double insition or ingraffing into Christ; externall, when a man is made a member of the visible Church by the hearing of the Word, and participation of the Sacraments; internall, when a man by sanctifying grace, and sauing faith, is made a member of the invisible Church. They, who haue the outward

H

insition

infition only into the true Vine Christ Iesus, may be cut off: but they, which haue the inward as well as the outward infition, cannot be cut off, and wither as a branch; for *Non est corpus Christi reuera, quod non erit in eternum*; That is not Christs true body, which shall not abide for euer, [neither, by the like reason, is that a true branch, which abideth not for euer in the Vine] August. de Doct. Chri. lib. 3. cap. 32. Which reason of S. Augustine is confirmed by Saint Gregory, in his description of the Church in his Comment on the Canticles, *Christus sanctam Ecclesiam de sanctis in eternum permanens extruxit*; Christ hath built his Church of Saints which shall for euer perseuere. Secondly, as there is a double infition into Christ, so there is a double profession of faith; a naked and bare profession without practise of a holy life, or fruit of good workes; or a profession ioyned with practise, a faith working through loue, & bringing forth the fruits of the Spirit. By the barren branches cut off, and withered, Theophylact on these words alledged, vnderstandeth those, who make a naked and bare profession: Saint Cyril, in his tenth booke vpon Iohn, Those who haue faith without loue, and good works; such a faith S. Iames in his second Chap. calls a dead faith, but the faith by which the iust man liueth, is a liuing faith working by loue, Galat. 5. 6. and bringing forth fruit with patience, Luke 8. 15. Thirdly, the words [in me]

me] *Iob. 15. 2.* may be either referred to the word [*Vine*] and the meaning is, *euery branch* existent or ingrafted in me, that *beareth no fruit*, but leaues only of a bare profession, shall be *taken away*; or the words [*in me*] may be referred to *bearing of fruit*, and the meaning is, euery professour of Religion, or member of any Congregation that beleeueth not (*in me*, and beareth not fruit *in me*, to wit, the fruits of the Gospell by my grace, shall be cast forth as a dead branch, and wither) for, as it is in the fift verse, *Hee that abideth in mee, and I in him, the same bringeth forth fruit: for without me yee can doe nothing.* If the words be taken in the former sense, they are meant of Hypocrites within the Church; if in the latter, of *Iewes*, or *Pagans*, without the Church, who beare fruit, that is, doe morally good workes, or, *doe by nature the things contained in the Law*, *Rom. 2. 14.* but because they doe not these things in faith, their good workes are no better, than *splendida peccata*, *sins hauing a luster*, or *shew of vertue*, as *Saint Augustine*. Take the words in either sense, they belong not to regenerate persons, and true beleeuers, who are so ingrafted into Christ, that they *abide in him by faith*, and *beare fruit in him through faith*. Lastly, this Obiection may be retorted against the Aduersarie, thus:

*No branch, that beareth fruit in Christ,
shall be taken away, but purged, that it may*

bring forth more fruit (as it followeth in the second verse vrged by the Aduersarie.)

But euery true beleeuers is a branch that beareth fruit in Christ, Matth. 13. 23. Rom. 6. 22.

Therefore no true beleeuers shall be taken away, but purged, that he may bring forth more fruit.

ARMINIANS.

BERTIVS, pag. 26. Beleeuers may make shipwracke of faith, 1 Tim. 1. 19. Some hauing put away a good conscience, concerning ^a faith, haue made shipwracke.

Ibid. 1 Tim. 4. 1. In the latter times some shall depart from the ^a faith, giuing heed to seducing spirits.

^a To the places alledged out of Timothy, wee answer: First, that they are fully answered by the distinction aboue mentioned (*ad literam* *) namely of a two-fold signification of the word (*faith*) which is some-

APPEALER.

APPEALE, pag. 160. 1 Tim. 1. 19. Holding faith and a good conscience, which some hauing put away, concerning ^a faith, haue made shipwracke.

Ibid. Nor was it onely for those times, but foretold of succeeding ages, 1 Tim. 4. 1. In the latter daies some shall depart from the ^a faith.

sometimes taken for the faith which we belecue, that is, the word of faith, or doctrine of the Gospell, as Galath. 1. 2 3. Now preacheth the faith, which once he destroyed, Rom. 10. 8. This is the word of faith, which we preach: the hearing of faith, Galat. 3. 2. A great company of the Priests were obedient to the faith, Act. 6. 7. And in this sense Oecumenius taketh the word (faith) in the first place above alledged, *πιστις ἐστὶν τὸν θεὸν καὶ διὰ τῆς ἀληθείας: οὐκ ἐστὶν δὲ τὸν θεὸν τὴν μακαρίαν, καὶ θεὸν τὸν ὁρῶντες πιστὸν: by faith, I understand faith in doctrine; by conscience, a godly conuersation, or a good life.* And that it is to be so taken in the latter place, it is euident by the words following, 1 Tim. 4. 1. Giving heed to seducing spirits, and doctrine of devils. Faith opposed to error, and doctrine of devils, is the true doctrine of faith, which we belecue and preach. Sometimes the word (faith) is taken in Scripture for the faith by which we belecue; that is, the inward grace, or habit of faith: as Rom. 3. 28. Justified by faith, without the deeds of the Law. And Rom. 4. 5. His faith is counted for righteousness, Rom. 5. 1. Being justified by faith, we haue peace with God. This distinction is not new coyned by nouelizing Puritans, but stamped by the ancient Fathers, and goes for current among the Schoole-men. Saint Augustine in his thirteenth booke of the Trinity, chap. 2. deliuers it in these very termes, *There is a difference betweene the faith, quæ*

creditur, and *quâ creditur*: And Lombard, lib. 3. distinct. 23. taketh the same from Saint Augustine, saying, *Fides est interdum id, quod credimus, interdum est id, quo credimus*. Secondly, we answer, that as there is a temporary faith, so there may be a good conscience for a time, which a man putting away, soone after makes shipwrack concerning faith: that is, either concerning the doctrine of faith, by maintaining errors, (as both Bertius, and the *Appealer* haue done:) or concerning the act of a temporary faith, by ceasing to belecue, and professe the faith. Thirdly, it is to be noted, that the Apostle saith not [losing] but [putting away a good conscience] which words may be most properly meant of such, who hold faith, and notwithstanding put away a good conscience; that is, gladly embrace the promise of the Gospell, and remission of their sinnes by faith, but reiect the condition vpon, & end for which grace is offered, Tit. 2. 12. (To deny vngodlinesse, and worldly lusts, and to liue soberly, righteously, and godly in this present world) such are all carnall Gospellers, who belecue well, but liue not accordingly. Fourthly, the phrase (*making shipwracke*) doth not import the vtter losse of faith; for many things, that fall out of the ship by wrack, are recouered again, and saued; and therefore Tertullian, in his book *de Pœnitentiâ*, elegantly calleth repentance *Tabulam post naufragium*, A board, or broken peece of the ship, on which after

after shipwracke a man may, as they did Act. 27. 44. Escape safe to land: *Pleriq; naufragio liberati, exinde repudium & naui & mari dicunt, & Dei beneficium, salutem suam scil: memoriâ periculi honorant*; Most men, that haue escaped in shipwrack, renounce both ship and sea, and, by remembrance of their former danger, more highly prize Gods benefit, and their saluation, Lastly, this Obiection may be retorted against the Aduersary, thus.

If those, who are here said to make shipwracke of faith, are not to be thought, to haue fallen away finally from grace and saluation, but rather the contrary, then this place maketh nothing for the finall Apostasie of true beleeuers:

But those, who are here said to make shipwracke of faith, are not to be thought, to haue fallen away finally from grace and saluation, but rather the contrary;

Therefore, this place maketh nothing for the finall Apostasie of true beleeuers.

The first Proposition is euident; the Assumption is thus confirmed:

Those who were deliuered to Satan by the Apostle for their amendment, and that their spirit might be saued in the day of the Lord Iesus, are not to be thought to haue fal-

len finally from grace and saluation.

But those, who are here said to make shipwracke of faith, (to wit, Hymeneus and Alexander) were deliuered to Satan by the Apostle, for their amendment, 1 Tim. 1. 20. and that their spirit might be saued in the day of the Lord Iesus, 1 Cor. 5. 5.

Therefore those, who are here said to make shipwracke of faith, are not to bee thought, to haue fallen finally from grace, and saluation.

ARMINIANS.

BERTIUS, pag. 25. Apostasie is proued by this phrase of Scripture to fall away from grace, Galath. 5. 4. Whosoener of you are iustified by the Law, yee are fallen ^{from} grace.

Bertijs, pag. 29. 2 Pet. 2. 20. For if, after they haue escaped the pollutions of the world, through the knowledge of the Lord and Sauiour Iesus Christ, they are again ^{intangled} therein and overcome, the latter end is worse with them, than the beginning.

APPEALER.

APPEALE, pag. 160. Galat. 5. 4. Saint Paul spake not upon supposition of impossibilitie, yee are abolished from Christ, whosoener are iustified by the Law, yee are fallen from ^{from} grace.

Ibidem, pag. 160. 161. Nor in point of onely Heresie was faith by them lost, but also of good liuing and conuersation, 2 Pet. 2. 20. where those that had escaped the filthinesse of the world; therefore washed, and made cleane, through the knowledge

ginning. For it had beene better for them not to haue knowne the way of righteousness, than after they haue knowne it, to turne from the holy commandment giuen vnto them. But it is hapned vnto them according to the true prouerbe: The dogge is turned to his owne vomit againe, and the sow that was washed, to her wallowing in the mire.

Bert. pag. 12. To Saints irreuerable destructiō is threatened, Heb. 6. 4. It is impossible for those, who were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, & haue tasted the good word of God, and the powers of the world to come; if they ^a fall away, to renew them againe vnto repentance: seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame.

ledge of our Lord and Saviour Iesus Christ; therefore iustified truly by faith: are yet ^c intangled againe therein, and overcome. Therefore lapsed from faith, as is expressed, ver. 21, and 22. ensuing.

Ibid. pag. 164. Beside, if faith had cannot be lost, the dog cannot be said to returne vnto his vomit, nor the swine to wallowing in the mire.

Idem, pag. 161. I adde but one of them, Heb. 6. 4. It is impossible, that they which were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the power of the world to come, (if these were not iustified, they know not who were: if these had no faith, where was it to be found) if they ^a fall away, should be renewed againe by repentance: seeing they crucifie againe the Sonne of God vnto themselves, and make a mocke of him.

^b To the place Galath. 5. 4. wee answer: First, the maine scope and drift of the Apostle, is to confute

those among the *Galatians*, who went about to ioyne *Judaisme* with *Christianisme*, *Legall righteousness* with *Euangelicall*: these the Apostle shewes cannot stand together. For the one consisteth in the *perfect fulfilling of the Law*, *Rom. 10. 5.* the other in *forgiuenesse of sinnes*, *Rom. 4. 7.* The proper meaning therefore of the words is, that whosoever seekes for iustification by the *Law*, that is, the workes of the *Law*, is *fallen from grace*, that is, hath lost his claime by the couenant of grace; or is excluded from all hope of obtaining mercy and grace; for such a one is become a *debtor to the whole Law*, that is, cannot bee iustified, to wit, by the couenant of workes, vlesse hee fulfill the *whole Law*, which no man is able to doe. Secondly, Grace is sometime taken for a reward of free gift, and so it is opposed to merit; sometime it is taken for supernaturall habits infused, putting a man in grace and fauour with God, or making him gracious, and so it is opposed to nature; sometime it is taken for the doctrine of free remission of sinnes by Christ, or couenant of grace, and so it is opposed to the *Law*, or couenant of works: and that it is taken in the last sense in this place, is euident by the antecedents, and consequents, and the very opposition to the *Law* in this fourth verse, *Gal. 5.* Thirdly, admit the word (*Grace*) were here taken for the grace of regeneration, or iustification, as the Aduersaries

saries would haue it, yet the Text maketh nothing for them; for it is not said, that the *Galatians* fell from grace totally, or finally; although in that particular error of theirs, in retaining the Legall ceremonies, and vrging Circumcision, they in effect, and by consequent ouerthrew a maine doctrine of the Gospel, touching iustification by faith in Christ. Lastly, this Obiection may be retorted against the Aduersarie, thus:

Whosoever teach, and beleue iustification by the Law, or inherent righteousness, are fallen from grace, and refuted by this text of the Apostle.

The Aduersarie teacheth and beleueth iustification by the Law, or inherent righteousness; see the precedent table, Art. of iustification.

Therefore the Aduersary is fallen from grace, and refuted by this text of the Apostle.

* To the place alledged out of Saint Peter 2. Epist. 2. Chap. 20. We answer: First, Saint Peter speakes not of true beleeuers, but of false teachers, who priuily brought in damnable heresies, euen denying the Lord that bought them, verse 1. These [though they had escaped the filthinesse of the world through the knowledge of Christ, that is, the practise of grosse
I 2 *idolatry,*

idolatry, called in Scripture *Spiritual fornication and uncleannesse*; and had kept themselves from other foule, and enormous finnes of the flesh euen against nature, wherein the blinde idolaters of the world were intangled] yet were neuer inwardly, and thoroughly washed and cleansed, especially from the pollutions of the heart. The Apostle compareth them to swine, which after they are washed, (that is, outwardly) wallow againe in the mire, because they retaine still their swinish nature: so these, after they had receiued the knowledge of Christ, and outwardly conformed themselves to the *Gospell*, and cleansed themselves from grosse actuall finnes, returne to their former filthinesse, *as naturall brut beasts, made to be taken and destroyed*, vers. 12. Secondly, a man may be intangled againe in the pollutions of the world, and relapsed into foule sins (as some of Gods Saints haue beene) yea as enormous as any he committed before his conuersion, and yet not fall totally or finally from grace, as shall be shewed hereafter. Lastly, this Obiection may be retorted against the Aduersary, thus:

None, that are, or were true beleeuers, are wells without water, [For he that beleueth, out of his belly flow riuers of living water, Ioh. 7. 38.]

Those spoken of by S. Peter are wels without water, vers. 17.

There-

Therefore those spoken of by Saint Peter,
are not, nor were true beleeuers.

Or thus:

None of the regenerate are dogges, or
swine; [For holy things, and pearles are gi-
uen to them, which may not be giuen to dogs,
or cast before swine, Matth. 7.6.]

Those, whom Saint Peter speakes of, are
dogs and swine, vers. 22.

Therefore those, whom S. Peter speakes
of, are not regenerate.

And so this text of Scripture is *nihil ad rhom-*
bum; and the Aduersaries argue worse and
worse, (It being happened vnto them, ac-
cording to the true prouerb, (*ab equis ad asinum*) mentioned vers. 16. which beast, and
the Rider, whether they are not a perfect
impreſſe and embleme of the * Aduersarie, I
refer it to the intelligent Reader of that *Motto*,
ver. 15. [HAVE FORSAKEN THE RIGHT
WAY, FOLLOWING THE WAY OF BA-
LAAM, THE SONNE OF BOSOR, WHO
LOVED THE WAGES OF VNRIGH-
TEOUSNES.

* Bertius for
a pension in
France, for-
sooke the
truth, and is
at this pre-
sent a Popish
Apostata.

¶ To the place alledged, Heb. 6.4. we answer: First,
It is not affirmed (as Whitaker learnedly obserueth in

Cygnæ Cantio:) that those, who were inlightned &c. doe fall away, but, if they fall away, they cannot be renewed by repentance. Which note of that Swan sweetly accordeth with the words of the Apostle himselfe in this Chapter, vers. 9. *But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speake.* May not I iustly apply the words of Saint Cyprian, against Nouatus, to the Aduersarie Bertius, (*Scindis, sicut ipse scissus es,*) As thou art cut off, and hast made a rent in the Church, so thou cuttest, and would'st make a rent in the Scripture, by taking a part by it selfe to serue thy turne, contrary to the coherence and scope of the whole? Secondly, *inlightning grace* doth not necessarily import renewing and sanctifying grace; nor *tasting the heauenly gift*, *eating the bread of life*, Ioh. 6. and *being filled therewith*, Matth. 5. 6. nor *partaking of the holy Ghost*, being led by the holy Ghost, Rom. 8. much lesse *sealed with it*, Eph. 1. 13. as all true regenerate Christians are. The Aduersaries might haue learned out of *Gratian. de pœnit. dist. 2.* It is one thing to taste the gift, and powers of the world to come; another, to haue them rooted in the heart: *Aliud affici pro tempore, aliud perfici, & obfignari in vitam eternam*: One thing, to be moued, or affected for a time, as Herod was at the hearing of Iohn the Baptist; another thing, to be perfectly sanctified, and sealed

led to eternall life, as are all true belecuers, 2 Cor. 1.22. Ephes. 4.30. Lastly, this Obiection may be retorted against the Aduersary, thus:

No regenerate childe of God can commit the sinne unto death, 1 Ioh. 5.17. 18.

The Apostle here speakes of those that commit (or at least may commit) the sinne unto death.

Therefore the Apostle speakes not here of any regenerate childe of God.

ARMINIANS.

BERTIVS, pag. 114.
1 Cor. 10. 12. *Let him that thinketh he standeth, take heed lest he ^e fall.*

Idem, pag. 116. Philip. 2. 12, 13. *Worke out your salvation with feare and ^r trembling, for it is God which worketh in you both to will, and to do, of his good pleasure.*

APPEALER.

ANSWER to Gag. pag. 164. *If righteousness had, cannot be lost, why should hee admonish as hee doth, He that standeth, let him take heed lest he ^e fall?*

Ibidem. *And worke out your salvation with feare and ^r trembling.*

^e To the place alledged, 1 Cor. 10. 12. we answer: First, though the regenerate, and iustified mans estate be certaine, yet is it certaine by the vse of such meanes as God hath appointed; whercof spirituall watchfulness

nesse and care, to which the *Apostle* here exhorteth, is a principall. The *Apostles* estate was certaine, for *Christ* saith, *Luke* 10. 20. *Reioyce, because your names are written in heauen.* And *Iohn* 17. 12. *Those that thou gauest me, I haue kept, and none of them is lost, but the sonne of perdition.* Yet he commandeth them to watch and pray, *that they enter not into temptation,* *Matth.* 26. 41. And he prescribeth a forme of prayer to be vsed by them, and vs, continually, [*Lead vs not into temptation*] *Mat.* 6. 13. The souldiers, and passengers estate, who were in the ship with *Paul*, *Act.* 27. 24. was safe, and sure, because *God* had giuen *Saint Paul* all them that sailed with him: Yet were they to vse the helpe of the shipmen to saue their liues, and vnlesse they had so done, they had perished, *vers.* 31. *Except these abide in the ship, yee cannot be saued.* Secondly, the *Apostles* words are to be noted, who saith not, *Let him that standeth*, but, *let him that thinketh he standeth.* A man may thinke hee standeth, though indeed he standeth not; as those that killed the *Apostles*, *did thinke that they did God good seruice,* *Iohn* 16. 2. The *Pharisee* thought that he was rather iustified, than the *Publican*, yet he was not. *Saint Paul* thought he had done a worke acceptable to *God*, and aduanragious to the true Church, when he persecuted the *Saints*, and made hauocke of the Church. The heart of man is deceitfull aboue all things, as it deceiueth

deceiue others, so sometimes our selues also. Wee may conceiue that we are highly in Gods fauour, and a great way toward heauen, when yet indeed we are cast backe, or stand at a stay. It is therefore a speciall point of wisdom, to examine our spirituall estate, and proue whether we are in the faith, or no; that is, whether we stand indeed, or thinke onely that we stand: for he that thinketh only that he standeth, and hath no sure footing, nor ground of his perswasion, may fall, and that irrecoverably. Thirdly, He that standeth may fall, yet not totally, or finally. A man may fall, and yet not bee hurt by his fall; a man may be hurt, and that dangerously, by a fall, and yet not die of that hurt; * *Iustus cadit, non tamen excidit. The righteous fall* * Though he fall, he shall not be utterly cast downe: for the Lord upholdeth him with his hand, Psal. 37.24. *letb seuen times a day; Si cadit, quomodo iustus? si iustus, quomodo cadit? If he fall, how is he righteous? if righteous, how doth he fall? Saint Ierome answereth, sed iusti vocabulum non amittit, qui semper per poenitentiam resurgit; He loseth not the name of righteous, who, as often as he falls by sinne, riseth againe by repentance, Epist. 44.* Lastly, this Obiection may be retorted against the Aduersarie, thus:

None of those, whom God preserues from being ouercome, in temptation, can fall totally, or finally.

Those whom Saint Paul aduise to take

K

heed

heed lest they fall, are such, whom God preserves from being overcome in temptation; in the next verse, 1 Cor. 10. 13.

But God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it.

Therefore, those whom Saint Paul adviseth to take heed lest they fall, cannot fall totally, or finally.

^f To the place alledged Phil. 2. 12. we answer: First, that the argument drawne from the feare of Gods Saints, hath beene before refuted, and retorted, in the handling that text of the Apostle [*Be not high-minded, but feare.*] Secondly, we answer, Feare is not here opposed to religious confidence, but to carnall security, and presumption. The trembling here commanded, is an awfull reuerence, and filiall trembling, not a servile affrighting: this feare and trembling, is not only ioyned with assured hope, that God will worke both the will and the deed in them that so feare, *vers. 13.* but also with ioy, *Psal. 2. 11. Serue the Lord with feare, and reioyce with trembling.* Feare cannot be here taken for a distrustfull feare, or a feare of being damned, but of a sollicitous and watchfull feare; for this were no good consequence, *God worketh in you the will and the deed,*

deed, therefore feare, that is, doubt and distrust your saluation; but vse all diligence to make your election sure, and be carefull to stirre vp God his grace in you, and to call on him continually in all humbleness of minde, for the assistance of his Spirit, without which you can neither doe, nor will any good. This grace and assistance of his Spirit God promisseth to none, but to the humble, and such as tremble at his word, Esay 66.2. Why doth the Apostle say, saith Saint Augu-
stine, worke out your saluation with feare and trembling, and not rather with securitie, if God worke it? *Aug. de natura & grat. cont. Pelag. cap. 27.* unlesse because in regard of our will, without which we cannot well worke, it may soone come into mans heart, to esteeme that which he doth well, to be his owne worke, and say, I shall neuer be remoued? therefore he, who gaue power to his will, turned his face for a while fro him, that he which said so might be troubled; quoniam ipsis est ille tumor sanandus doloribus: Because that swelling pride is to be healed with very sorrowes of a troubled minde. Lastly, this Obiecti-
on may be retorted against the Aduersarie, thus:

None, in whom God worketh both the will to perseuere and deed, can fall totally, or finally.

In those, whom Saint Paul bere adu-
seth to worke out their saluation with feare and trembling, God worketh both the

will to perseuere, and deed, Philip. 2. 13.

Therefore those, whom Saint Paul here aduise to worke out their saluation with feare and trembling, cannot fall totally, or finally.

See this text,
Phil. 2. 13. ex-
actly hand-
led in a Ser-
mon intituled
Gratia
Discrimina-
rix.

ARMINIANS.

BERTIVS, pag. 28. The Scriptures relate this to haue come to passe in the Angels, Iude 6. And the Angels which kept not their first estate, but left their owne habitation, he hath reserued in euermlasting chaines under darknesse, vnto the iudgement of the great day.

Ibid. In our first Parents: for Adam being holy & created after Gods owne image, yet was by his wife drawne to fall: yea and the craftie serpent deceived his holy wife, 2 Cor. II. 3.

Idem, pag. 30. That which befell the blessed Angels, and Adam and Eue in the state of innocencie, that may befall any Saint now; but it is certaine the holy Angels fel, and our first Parents: therefore any Saint may forsake his owne righteousness.

APPEALER.

ANSWER to Gag, pag. 161. Thus Scripture speaketh plaine. Their reasons from Scripture are euident. Man is not likely in state of grace to be of an higher & alloy than Angels were in state of Glory, than Adam was in state of Innocencie: For Grace is but a conformity thereto, and no conformitie exceedeth the Archetype: At most it is but an equalitie thereto: and equals are of the same proportion. Now if Adam in Paradise, and Lucifer in Heauen, did fall and lose their Originall estate, the one totally, the other eternally, what greater assurance hath any man in state of Proficiencie, not of Consummation?

§ To the instance in *Lucifer* and *Adam*, we answer: First, that though man in the state of Proficiency be not simply in an happier estate, and better then *Adam* in Paradise, much lesse then *Lucifer* in Heauen, yet he may haue, and hath a greater assurance of his estate then they had. Saint *Augustine* confidently affirmeth, *Aug. de Cor. rep. & Grat. cap. 11.* That the grace which was giuen by the second *Adam*, exceeds that which was giuen to the first *Adam*, in that it was more powerfull; *Hæc potentior est in secundo Adam, prima est enim quâ fit vt habeat homo iustitiam, si velit; secunda plus potest, quâ fit vt velit, tantumq; velit, & tanto ardore diligat, vt carnis voluntatem contraria concupiscentem voluntate Spiritus vincat.* And againe, *Aug. ibid. cap. 12.* *Primo homini, qui in eo bono, quo factus fuerat rectus, acceperat posse non peccare, posse non mori, posse ipsum bonum non deferere, datum est adiutorium perseuerantiæ, non quo fieret vt perseueraret, sed sine quo per liberum arbitrium perseuerare non posset. Nunc vero sanctis in regnum Dei per gratiam prædestinatis non tantum tale adiutorium perseuerantiæ datur, sed tale, vt ijs perseuerantia ipsa donetur; non solum vt sine isto dono perseuerantes esse non possint, verumetiam vt per hoc donum non nisi perseuerantes sint.* Secondly, from Gods dealing with the *Angels* that kept not their first estate, but &c. to his dealing with man after his fall, no good president can be taken; for it is certaine, God provided a Redeemer for

man, but none for them. (As the Angels sin was greater, so their iudgement was more heauy, and losse irreparable.) Neither is the consequence good from *Adams* losse of his estate of *Innocency* to the like possibilitie of the regenerates losse of their estate of *Grace*; because God made no euerlasting * couenant of peace with *Adam* before his fall, as he did since with the regenerate in *Christ* the *Peace-maker*. He made no such promise to *Adam* before his fall, as he hath made to his Church since, that *Hell gates* should not preuaile against her. *Adam* had no *Mediator* before his fall to pray for his perseuerance in the state of *Innocencie*; but the faithfull and truly regenerate haue the effectual prayers of *Christ* the *Mediator* for their perseuerance in faith and grace; * *I haue prayed for thee Peter, that thy faith faile not*: And, * *I pray that thou shouldest keepe them from the euill: neither pray I for these alone, but for them also which shall belecue on me through their word*. Thirdly, *Adam* in *Paradise* stood by the power of his owne free-will, and naturall integrity; but the regenerate are now kept by supernaturall grace, and the * power of God through faith vnto saluation; and therefore, albeit *Lucifer* in Heauen, and *Adam* in *Paradise*, who stood meerely of themselues, fell from their first estate, it is no consequent that the regenerate may in like manner fall from their estate, who stand not by them-

* *Esey* 54. 8.* *Luk.* 22. 32.* *John* 17.
15, 20.* *1 Pet.* 1. 5.

themselves, but by Christ, and are supported by God. Lastly, this Objection may be retorted against the Aduersary, thus :

If the state of Creation and Redemption differ especially in this, that men and Angels in the state of creation had power to perseuere, if they would, but not will; and men in the state of redemption haue not only power, but also will giuen them to perseuere, and grace by which they cannot but perseuere; then the argument, drawne from the totall fall of Adam, and finall of Lucifer, to the totall and finall falling away of the regenerate, maketh nothing for, but strongly against the Aduersary :

But the state of Creation and Redemption differ especially in this, that men and Angels in the state of Creation had power to perseuere, if they would, but not will; and men in the state of Redemption haue not only power, but also will giuen them to perseuere, and grace by which they cannot but perseuere, as hath beene proued.

Therefore the Argument, drawne from the totall fall of Adam, and finall of Lucifer, to the totall and finall falling away of

the

the regenerate, maketh nothing for, but strongly against the Aduersary.

ARMINIANS.

BERTIVS, pag. 28. *Of Saul what saith the Scripture? 1 Sam. 9. 2. The sonne of Kish, whose name was ^h Saul, an elect and good man, and there was not of the sonnes of Israel a good man beyond him. Yet of him chap. 15. 11. we reade; It repenteth me that I haue made Saul King: for he is turned backe from following me.*

Bert. *ibid.* ex Cypriano Epist. 7. ¹ Salomon, Saul, and many others, while they walked in the wayes of the Lord, could haue held the grace giuen to them: but departing from the ordinance of God, grace departed from them.

APPELLER.

ANSWER to Gag, pag. 162. ^h Saul was at the first the childe of God, called according to the election of grace; not only temporall for the kingdome of Israel, but also eternall for the heavenly kingdome. In opinion of Antiquity thus he was: and yet afterward he fell, it is confessed; totally all say: eternally these say, that maintaine iustifying faith cannot be lost.

Ibidem. But if Saul were not of Gods children in grace, indued with faith, and the holy Spirit: yet ¹ Salomon was there is no question with them, because he was a writer of holy Writ, and wrote as he was inspired by God. If they did not grant it, the Scripture would euict it, 2 Sam. 7. 12. yet Salomon fell, as Saint Augustine and Saint Chrysostome are cleare for it, at least temporally and totally too, when he serued other gods.

To

^b To the first instance in *Saul*, we answer First with
 * *Melancthon*, that *Saul* seemed to be a faithfull man, but ^{* Cap. de iustifi-}
the event sheweth that he was an hypocrite. He was in-
 deed chosen to the *Kingdome* of *Israel*, but not to the
Kingdome of *Heauen*, by the *Appealers* leaue: there is no
 syllable in *Scripture* importeth so much; hee was in-
 deed indued with the *Spirit* of *Gouernment*, and the
Spirit of *Prophecie*, but not with the *Spirit* of *Regene-*
ration for ought appeares in *Scripture*: hee might be,
 and, as most thinke, he was, among those to whom
 that speech of our *Sauour* might be applied, *Many* ^{Mat. 7. 22, 23.}
shall say to me in that day, Lord, Lord, haue we not pro-
phesied in thy name? &c. & then will I professe vnto them,
I neuer knew you: Depart from me, ye that worke iniqui-
tie. Secondly, we answer, The words alledged by *Ber-*
tius, 1 *Sam.* 9. 2. speake of the lineaments of his body,
 and proper personage, not of the inward vertues of his
 minde, or graces of his soule [*There was not a goodlyer,*
the text saith not a godlyer, person than hee; from the
shoulders, and vppward, he was higher than any of the peo-
ple] To argue from stature to grace, from the bodie
 to the soule, from proceritie to sinceritie, from a cor-
 ruptible crowne, to an incorruptible, is *scopam dissolu-*
tam facere, to make a besome without a band, or to
 make a rope of sands. Lastly, this Obiection may be
 retorted against the *Aduersarie*, thus:

The gifts and calling by God of the regenerate are without repentance, Rom. 11.29.

Sauls gifts and calling by God were not without repentance; for the text saith, 1 Sam. 15. 11. God repented him, that he had made Saul King, &c.

Therefore Sauls gifts and calling were not the calling and gifts of the regenerate.

To the second instance in Salomon wee answer: That Salomon was indeed a childe of God, and is called the beloued of the Lord, because the Lord loued him indeed, 2 Sam. 7. 12. But we deny, that he fell from grace either totally, or finally. Hee was a type of Christ, a pen-man of the holy Ghost; God threatned grievously to scourge him for his sinnes, yet promised withall neuer quite to cast him off. His fall, I confesse, was grievous, but his repentance in his booke of the Preacher sheweth that the seed of God still remained in him, as it doth in all the children of God, 1 Ioh. 3. 9. This seed, because it is immortall, 1 Pet. 1. 23. preserueth euery childe of God, in whom it remaineth, from eternall death. Lastly, this Argument may be retorted against the Aduersary, thus:

If God withdrew not his louing kindnesse vtterly from Salomon, Salomon fell not from grace totally, nor finally.

God withdrew not his louing kindnesse
utterly from Salomon :

Therefore Salomon fell not from Grace
totally, nor finally.

The first proposition is manifest; for utterly & totally
are termes equiualent, and it is certain, that whosoever
falleth not *totally*, cannot fall *finally*. The second propo-
sition may be deduced out of Psa. 89. 31, 32, 33, 34, 35.

ARMINIANS.

BERTIVS, pag. 96. citeth
Tertullian, *Prescrip. c. 3.*
Estne hoc mirum, vt
* probatus aliquis retro po-
stea excidat? Saul bonus præ
cæteris liuore postea euerti-
tur. Salomon omni gratiâ &
sapientiâ donatus à domino
ad idololatriam à mulieribus
inducitur, &c.

Bert. pag. 98. alledgeth ¹ Cy-
prian. Epist. 7. Adhuc in sæ-
culo sumus &c. As yet we are
in the world &c. Parum est
adipisci aliquid potuisse; plus
est quod adeptus es posse ser-
uare: sicut & fides ipsa, & na-
tiuitas salutaris, non accepta,
sed custodita viuificat. Nec
statim consecutio, sed con-
summatio hominē Deo ser-
uat, &c. Salomon denique &
Saul

APPEALER.

ANswer to Gag, p. 166.
citeth Tertullian, *Pre-
script. c. 3.* Et hoc mi-
rum opinor? &c. As if it were
a thing so strange, that any man
* approued by God should after-
ward relapse from grace. Saul
a man better than the rest was
ouer-taken, & undone at length
through enuy. Dauid was a
good man, & according vnto the
Lords heart, yet afterward guiltie
of murder and adultery. Sa-
lomon endued with all grace
and wisdom from the Lord,
was by women brought ouer
vnto idolatry. For why? It was
reserued vnto the Sonne of God
alone to be without sinne.

Answer to Gag, pag. 167.
saith, ¹ Cyprian is through
for this point, Epist. 7. Parum

Saul & cæteri multi quamdiu in vijs domini ambulauerunt datam sibi gratiam tenere potuerunt; recedente ab ijs disciplinâ Dominicâ recessit & gratiâ &c.

Bert. pag. 99. 100. produceth Nazianzen: ^m Deus his quidē lumen est, illis autem ignis, &c. God is a light to some, but to others a fire, &c. Quid vero deprehendimus in Saul? Vnctus erat, & spiritum receperat, eratq; tunc spiritalis &c. Postea verò non totum se præbuit spiritui, neq; purè, sed in alium conuersus est virum, &c. What finde wee in Saul? Hee was anointed, and made partaker of the holy Spirit: yet for all that afterward he suffered not himselfe to bee wholly and entirely directed by the Spirit, nor became perfectly and sincerely another man.

Bert. pag. 101. citeth Augustine lib. 11. de Ciuitat. Dei, c. 12. ⁿ The Saints though they are certaine of the reward of their perseuerance, yet are found to be uncertaine of their perseuerance.

Bert. pag. 102. August. de Correp.

est adipisci potuisse aliquid, &c. It is a small matter to obtaine any thing, it is a greater to keepe that which thou hast obtained, euen as faith it selfe, and that healthfull birth not receiued, but retained, doth quicken. Neither doth attaining, but consummation keepe a man for God &c. Salomon, and Saul, and many other, so long as they walked in the wayes of the Lord, could retaine the grace giuen them, but when the discipline or feare of the Lord departed from them, grace also departed.

Answer to Gag. pag. 168. saith thus; And in Nazianzen too, Apolog. ad Patrem, p. 37. who writeth thus of Saul, &c. ^m Anointed he was, & made partaker of the holy Spirit, and then at that time was spirituall, &c. yet for all that, because he suffered not himselfe to bee wholly and entirely directed by the Spirit, nor became perfectly, and sincerely another man; what need I relate the Tragickall end which he under-went?

Appeale, pag. 27. Augustine of the City of God, booke the eleuenth, chap. 12. ⁿ Licet sancti

Correp. & Grat. cap. 5. Si iam regeneratus & iustificatus in malam vitam suā voluntate relabatur, certē non potest dicere, Non accepi: quia acceptam gratiam Dei suo in malum libero amisit arbitrio. *If a regenerate and iustified man doth willingly relapse into an euill life, he cannot say, I haue not receiued; because he hath lost the grace of God, which he receiued by his owne will free to euill.*

Bert. pag. 102. Prosper. Respons. 7. ad capit. Gallorum. *It is proued by many tamerable examples, That some of the regenerate in Christ Iesus forsaking faith and good manners, did fall away from God; and ended their wicked life in this their Auerſion from him.*

sancti de sua perseverantia premio certi sunt, de ipsa tamen perseverantia suā reperiuntur incerti, &c.

Appeale pag. 27. *For the Tenet of Antiquitie I cannot be challenged. Saint Augustine, and after him Saint Prosper, affirme more than M. Montague hitherto hath done. Saint August. lib. 1. de Bon. Perseuer. cap. 6. Si autem regeneratus & iustificatus in malam vitam suā voluntate relabatur, non potest dicere non accepi; quia acceptam Gratiam Dei suo in malum libero amisit arbitrio.*

Appeale p. 27. Prosper Resp. 7. ad ca. Gallorum. *Ex Regeneratis in Christo Iesu, quosdam Relicta Fide, & pijs moribus, APOSTATAE A DEO, & impiam vitam in suā AVERSIONE finire, multis (quod dolendum est) probatur exemplis.*

* To the place alledged out of Tertullian, wee answer: First, The Appealer fallſly translates the words of Tertullian, whole words are not (probatuſ a Deo) a man approued (by God:) but simply (probatuſ) that

is, a man approued, or well thought of; as *probatuſ* Author, an approued Author, or generally well eſteemed. And that by (*probatuſ*) he meant not approued by God, his words following in the ſame Chapter ſeeme to me to make euident, his words are about ſeuen lines after, *Tu vt homo extrinſecus vnumquemq; noſti; putas quod vi- des, vides autem quouſq; oculos habes, ſed oculi ſunt Do- mini alti; Homo in faciem, Deus in præcordia contempla- tur; ideo cognoscit Dominus qui ſint eiſ.* Thou as man knoweſt euery man by the outſide, thou thinkeſt that to be which thou ſeeſt; thou ſeeſt as farre as thou haſt eyes, but the Lords eyes are high: man looketh on the face, God be- holdeth the heart; therefore the Lord knoweth who are hiſ. Secondly, the inſtances of *Tertullian* are of a different kinde. *Saul* and *Salomon* were not alike: *Salomon* a glorious type of Chriſt; *Saul* rather of Antichriſt. *Salomon* is called by the holy Ghoſt *Iedidiah*, beloved of God: *Saul* neuer was ſo called: *Saul* therefore might fall totally, and finally; but for *Salomon* wee reſolue with the Reuerend and excellently learned Biſhop of *Sariſbury* in the words of *Tertullian* himſelfe; *Salomon in lapſu gratiam fidei remiſit, actum intermiſit, habi- tum non amiſit; motumq; fuit in eo ſpiritualis vitæ robur, non amotum; concuſſum, non excuſſum:* There was in *Salomons* fall a remiſſion or abatement of the grace of faith, an intermiſſion of the act, not an amiſſion of the habit; the
ſtrength

Robert Abbot
 in Diatribam
 Thomſon.
 Tertullian, de
 fugâ.

strength and vigour of his spirituall life was moued in him, not removed: shaken, but not shaken out, or quite lost. Tertullian speakes of Peter, but it may be applied as well to David and Salomon, who are not said here to haue lost grace totally, and finally, but to haue fallen into grieuous sinnes, the one into adultery, the other into idolatry. And, notwithstanding Davids fall, that hee retained the Spirit of Grace in him, it is manifest out of that prayer of his in the 51. Psalm, *Renoua spiritum rectum intra me, Renew a right Spirit within me*, vers. 10. *Spiritum sanctum ne recipias à me; Take not thy holy Spirit from me*, vers. 11. *Establish me with thy free Spirit*, vers. 12. These prayers of that holy Prophet shew, that David in his grieuous fall lost the comfort of Gods Spirit, vers. 12. and the free and quickning motions thereof: and therefore he humbly desires a renouation, and confirmation of the Spirit, but not a new donation thereof. That, which he prayes to God not to take from him, certainly he had in some degree, when he so prayed, *Take not thy Spirit from me*. As for Salomons recouery after his fall, we haue the testimonies of Gregory of Neocæsarea, Cyril of Ierusalem, Hilary, Ierome, Ambrose, Aquinas, Bonauenture, Hugo Cardinalis, Petrus Comestor, Paulus Burgensis, Carthusian, Soto, Genebrard, Serarius, Delrius, Lorinus, and many other cited to our hands by Caleb Dalichampius student in Scedan, in his booke intituled

intituled *Vinditie Salomonis*. Lastly, this place of Ter-
tullian, *de præscript. cap. 3.* If it had beene entirely cited
by the *Appealer*, would haue vitterly ouerthrown that,
for which it is cited. If those words (*nemo autem Chri-*
stianus, alledged by the Appealer) *nisi qui ad finem per-*
seuerauerit; That no man is a Christian, but he that per-
seueres to the end) wound not the *Appealers Tenet*; yet
the words following in the end of this very Chapter
cut the very throat thereof: *Miramur de Ecclesijs eius*
si à quibusdam deferuntur, quum ea nos ostendunt Christia-
nos, quæ patimur ad exemplum ipsius Christi: ex nobis, in-
quit, prodierunt, sed non fuerunt ex nobis; si fuissent ex no-
bis, permanissent utiq; nobiscum. Maruell we if some
forsake the Churches of Christ, whereas those those things
which we suffer after the example of Christ doe manifest
vs to be Christians: They went out from vs, but they were
not of vs: for if they had beene of vs, they would no doubt
haue continued with vs, saith Saint Iohn, 1 Epist. 2. 19. In
this allegation, as many other in his booke, the *Appea-*
ler resembles the Cappuchin Friers; who, when they
haue gathered great store of meat at rich mens doores,
I know not out of what blinde superstition, they eat
the worst, and leaue the best, and daintiest meat, and
vain-gloriously put it into the *Almes-box*, and giue
it to beggers at the doore.

¹ To the place of Saint Cyprian Epist. 7. we answer:
First,

First, that Saint Cyprian in that Epistle exhorts Rogatianus, and other Confessors, to perseuere in the profession of their holy faith, & therefore this place is brought *ob torto collo*, for *Apostasie*. His words are, immediately before the words alledged by the *Appealer* and *Bertius*, *Danda opera est, ut post hæc initia, ad incrementa quoque veniatur, & consummetur in vobis, quod iam fœlicibus rudimentis esse cœpistis*; You must use diligence, that after these beginnings you may proceed, and that may be perfected in you which is happily begun. Secondly, we answer: Cyprian saith, that Saul and Salomon lost the grace which was giuen them, but expresseth not what grace he meant; whether *gratiam gratis datam*, or *gratiam gratum facientem*; whether the grace of illumination only, or of sanctification; whether the spirit of Prophecie, or of Government, or of Regeneration. Thirdly, whether he meaneth grace of wisdom, or grace of holiness, ordinary, or extraordinary gifts of the Spirit; hee saith not that the Spirit or grace departed from them totally or finally: and therefore this shaft is not onely blunt in it selfe, but also falls very short of the mark. Lastly, Saint Cyprian, as he perseuered himselfe a constant Martyr to the end, so is he a great patron of the perseuerance of Saints. In his booke against *Novatian* of the Vnity of the Church, he sets a marke vpon backsliders, to distinguish them from good men and true beleeuers:

M

*Tertullian. de
praescript. 8.3.*

leeuers : *Nemo aestimet bonos de Ecclesiâ posse decedere,*
 Let no man imagine that good men can (marke the word
Posse) depart from the true Church : *Triticum non rapit
 ventus, nec arborem solidâ radice fundatam procella sub-
 uertit ; inanes paleae tempestate iactantur, inualidae arbo-
 res turbinis incurfione euertuntur :* The wind doth not
 blow away corne, neither doth a storme ouerturne a tree
 deeply and strongly rooted ; it is emptie chaffe that the
 wind scattereth, and they are weake and rotten trees that
 are ouerthrowne in a storme. In this sweet straine Saint
 Cyprian playeth on his Master Tertullians Key ; *Auolent
 quantum uolent paleae levis fidei quocunq, afflatu tentatio-
 num, eo purior massa frumenti in horrea domini reponetur :*
 Let the Chaffe, that is, men of light beleefe, be blowne or
 flie away with euery puffle of temptation, by this meanes
 Gods floore is purged and cleansed. I maruell none of this
 Chaffe flew in Bertius eyes, to make him misse his
 way to Paris ; who destitute of better arguments for
 Apostasie, became himselfe an example of Apostasie ; but
 the best is, before his departure he was knowne to be
 no Saint. He went away from vs, because he was not of
 vs, for if he had beene of vs, he would without doubt haue
 remained with vs, according to the words of Saint
 Iohn, 1 Epist. 2. alledged by Tertullian and Saint Cypri-
 an in both passages.

— To the place alledged out of Nazianzen, we an-
 swer :

Virgil. Æ.
neid. 4.

swer: That it is like *Didoes* sword wherewith shee pierced her owne bowels; *Non hos quæsitum munus in usus.* If *Bertius*, who only tasted *Naxianzens* waters in a muddy streame; or the *Appealer*, who hath drunke deeply of them in the pure *fountaine*, had searched diligently thorow all the writings of that profound *Divine* for a testimony against themselves, they could hardly meet with a more pregnant. *Because Saul*, saith this holy *Father*, *became not purely and sincerely another man, nor gaue himselfe wholly and entirely to be directed by the Spirit, he came to a fearefull end.* Hypocrites therefore, and such as are not sincerely conuerted, and truly regenerate, may fall away: not they, who wholly and entirely yeeld themselves to the guidance of Gods Spirit; not they who by an *unfained conversion* become perfectly and sincerely other men. To the former, as saith this *Father*, *God is a light, to the latter he is a fire:* the former he *enlightneth* only; the latter he *heateth* also, *melteth* their heart, purgeth them from all their drosse. Or, if that eloquent *Father* take *light* in the good sense, and *fire* in the worse, then his meaning is, that as the word of God is a *savour of life vnto life in them that are saued, and a savour of death vnto death in them that perish;* so God himselfe is a *Comfortable light* to the true *children of light*, but a *consuming fire* to *Hypocrites, and Apostatates*, and all such as haue fellow-

ship with the vnfruitfull works of darknesse, much more those who vtterly forsake God, and consult with the Deuill, as Saul did; and others of that his desperat resolution: *Flectere si nequeo superos Acheronta mouebo.* I will make a league with Death, and couenant with Hell.

▪ To the passages alledged out of Saint Augustine we answer most willingly, we desire to heare none rather than Saint Augustine speake in this Cause: Neuer had the Church of God since the Apostle Saint Paul, a more valiant and resolute Champion of Grace, than Saint Augustine. As Tully spake of the ancient Rhetoritians, *Potius ex arte quàm de arte scripserunt,* They rather wrote out of art, than of the art: So may it be truly said of Saint Augustines workes against the Pelagians, *non tam de gratiâ, quàm ex gratiâ scripsisse videtur,* That he wrote rather and spake from grace, than of grace, so full of grace are his lips, and pen in this argument of Grace. I could easily point to many places in the Workes of this holy Father, especially those extant in his seuenth Tome, *Vbi nō seclusa aliqua aquula, sed vniuersum flumen erumpit,* Where there runnes not a small riuelet, but a maine streame of this water of the grace of perseuerance springing to euerlasting life. Verily Saint Augustine so professedly and strongly opposeth both the Pelagian, Demi-pelagian, and now Arminian errors; that as Pelagius himselfe in a Synod at Ierusalem being pressed

Cicero de Gra-
tore.

Cicero de Gra-
tore.

pressed with Saint Augustines Reasons and Authorities, which he was not able to answer, sought to vilifie and slighten his Person. So *Arnoldus Coru.* & *Bertius* rather goe about to discredit, than satisfie the Authoritie of this Prime Father. *Non est standū hac in parte Authoritati Augustini*, We are not to stand to y^e Authority of *Austin* in this point, saith *Arnola*. *Quid quod Augustin' ipse alijs per Africā Ecclesijs viū videntēq; sententiā suam nō probauit? Quid quod ipse à se dissentit Augustin', vt Augustinū citanti nihil sit promptius quā Augustinū ipsum opponere?* *Austin*, saith *Bertius*, by his life time made not good his opinion to the Churches of Africa: He dissents frō himselfe, in so much y^e nothing is more easie than to oppose *Augustine* to *Augustine*. This lesson they both learned frō *Arminius* their Master, as *Coruinus*, *mali corui malum omnium*, acknowledgeth, pag. 205. *Puto Arminium non il-* libenter tibi concessurum fuisse, hac in parte *Augustinum vobiscum facere*; ita tamen vt *varium eum esse dixisset*, & *inconstantem in sententiā suā enuntiandā*. But *Plato*, *Instar millium*; Saint *Augustine* is more worth than a thousand, nay all the *Arminians*: whose Workes, as they haue already deuoured all the workes of the *Pelagians* and *Semi-pelagians*, so I hope will in time deuoure also all the *Arminians* workes, as *Aarons Rod* did the *Magicians*. *Durum telum necessitas, ignoscite*; Meere necessitie droue *Arminius* and his Schollers to this de-

Orosius in Apolog. eūdem Pelagius contemptum de Augustino esset loquutus. Coruinus contra Tillemont. Bertius prefat. ad Lectorem.

Defens. Sentent. Arminij de Predest.

Cicero in Brut.

*Anthologia
Epigram.*

*August. de
Civ. Dei lib.
11. cap. 12.
De Corrupt.
& Grat. c. 5.*

2 Pet. 1. 10.

2 Tim. 2. 19.

sperate answer. The Fox in the Greeke Epigrammatist, when hee could not reach the grapes, at which his mouth watered, comforted himselfe, saying, *ὄμφα κίτρου μαλά*, *It is no great matter though I cannot reach them, these grapes are but sowre fruit.* As sowre as they are, *Bertius* and the *Appealer* snatch at one, or two; namely, the two passages before alledged by them. To the first we answer, It toucheth not the state of the present question; The state of *Saints* in *Grace* may be sure enough, yet they not alwaies assured of it. There is a *certitude* of the *subiect*, and a *certitude* of the *obiect*, that which now is in debate, is not the *certitude* of the *subiect*, whether the *Regenerate* are *assured* in themselves of their *Persuerance*; but the *certitude* of the *obiect*, whether their *perseuerance* in it selfe be *certaine*. This distinction is acknowledged generally by those *Interpreters* who comment on that of Saint *Peter*, *Make your election sure*: that is, say they, to your selves, and your own hearts, not in it selfe, nor in respect of God, *For the foundation of God standeth sure, having this Seale, The Lord knoweth who are his*: neither can any thing done by man adde strength to *Gods decree*. But because our assurance of *Election*, and the state of *Adoption*, and *Grace*, and *perseuerance* in the same, is partly from the testimony of the *Spirit within us*, and partly from the effects of *Grace*, to wit, the *fruits of righteousness*; and because

because when we grieve the Spirit of God, hee withdraweth his Spirit for a time, and thereby both the testimony of the Spirit is silent for the time, & the effects of Grace cease; Saint Augustine humbly and truly professeth, that the Saints, albeit they are certaine of the reward of their perseverance, yet are found vncertaine of their perseverance it selfe; *Quis cum hominum se in actione, profectuq; iustitiæ usq; in finem perseveraturum sciet?* They are certaine, certitudine fidei, by the assurance of faith, but not certaine, certitudine scientiæ, & experientie, by the certainty of knowledge and experience, as Bucer acutely distinguisheth: they are certaine of perseverance in it selfe; yet they are found, that is, you may finde them in that state by reason of some fearfull temptation, not certaine in themselves; nay sometimes they in themselves receive the sentence of death, to humble them, and make them pray with sighes and groanes which cannot be expressed, *Restore unto me the ioy of salvation, and uphold me with thy free Spirit, Psal. 51. 12.* Lastly, there is a double perseverance:

1. A perseverance in a course of sanctity vnto the end, without any interruption or stop, when a childe of God goeth still forward, and neuer is cast backe, but continueth, as Saint Augustine speaketh, *In actione profectuq; iustitiæ*; Still in the action and progresse of

Bucer. lib.
Concord.

of righteousness: and of such perseverance the Saints are not certaine in this life.

2. A perseverance vnto the end, yet not without some interruption and going back also for a time, but without any totall or finall back-sliding; and of such perseverance a Saint of God may and ought to be assured.

• To the place alledged by *Bertius* out of the fifth Chapter of Saint *Augustine de Corrept. & Gratia*, and by the *Appealer* out of Saint *Augustine de bono Perseuerant. cap. 6.* we answer: That the words are not found in the places quoted. Yet Saint *Augustine* in other places hath such words: But his meaning is very plaine;

Aug. de Corrept. & Grat. cap. 9.

He speaks of a temporary faith and common grace, not a iustifying faith, and saving grace. His owne words are, *Let it not moue vs that God giueth not some of his children perseverance; Absit enim vt ita esset, si de illi predestinatis essent, & secundum propositum vocatis, qui verè sunt filij promissionis; God forbid that it should be so, if they were of the Predestinate, and those which are called according to purpose, which truly are the children of promise.* And a little after, *Rursus quidam, qui filij Dei propter susceptam vel temporaliter gratiam dicuntur à nobis, nec sunt tamen Deo; de quibus ait Iohannes, ex nobis exierunt, sed non erant ex nobis; hoc est, & quando videbantur in nobis, non erant ex nobis, & tanquam ei dice-*
retnr

retur vnde id ostendis, quod si fuissent inquit ex nobis, permansissent nobiscum. Againe some, who are called by vs the sonnes of God, in respect of the temporall grace they haue receiued, are not so vnto God: of whom Saint Iohn saith, They went out from vs, but were not of vs; that is, and when they were seene amongst vs, they were not of vs. And as if it were obiected to him, Whence doest thou shew that? For if they had beene, saith he, of vs, they would haue remained with vs. In the same booke, De Corrupt. & Gratiâ, Horum fides, quæ per dilectionem operatur, profecto aut omnino non deficit, aut si qui sunt quorum deficit, reparatur antequam vita ista finiatur; & deletâ quæ intercurrerat iniquitate vsq; in finem perseverantia deputatur. Qui verò perseveraturi non sunt, ac sic à fide Christianâ & conuersatione lapsuri sunt, vt tales eos vitæ huius finis inueniat proculdubio nec illo tempore quo benè pieq; viuunt in isto numero computandi sunt. The faith of these men which worketh by loue verily either faileth not at all, or if it faile in any, it is repaired againe before this life ends; and the wickednesse which comes betweene being blotted out, it is reputed for perseverance to the end. But those who perseuere not, but so fall from Christian faith and conuersation, that the end of this life findes them such, without doubt they were not to be accounted in that number, no not then, when they liued well and godly. And Chapter 9. Qui non habuerunt perseverantiam, sicut

August. de
bono Persu:-
cap. 6.

non verè discipuli Christi, ita nec verè filij Dei fuerunt,
etiam quando esse videbantur, & ita vocabantur: Those
who had not perseuerance, as they were not truly disciples
of Christ, so neither were they truly the sonnes of God, no
not when they seemed to be so, and called so. In producing
testimonies of Saint Augustine, *Inopem me copia facit*,
Store is a sore vnto me; I will content my selfe onely
with such passages as offer themselues vnto me in that
very booke and chapter cited by the *Appealer* for the
contrary. Thus the Chapter begins, *These brethren, as
you write, (He speaketh of the Demipelagians, and Mas-
silians, against whom Prosper and Hilary had made a
remonstrance vnto him) will not yeeld that such perse-
uerance should be taught, which cannot be lost by contu-
macie; where they doe not well obserue what they say; for
we speake of perseuerance to the end; which if it be giuen,
the partie to whom it is giuen perscueres to the end. Multi
eam possunt habere, nullus amittere: hoc Dei donum sup-
pliciter emereri potest, sed cum datum fuerit amitti contu-
maciter non potest. Quomodo enim potest amitti, per quod
fit, vt non amittatur etiam quod posset amitti? Many may
haue perseuerance, none can lose it; this gift of God may be
gained by humble prayer, but once giuen cannot be lost by
contumacy. For how can that be lost, which makes, that
what otherwise might be lost cannot be lost? I pitie here
the *Appealers* ill hap, who like the *Miler* in the *Cretche*
Epigram,*

Epigram, that going to the place where hee thought he laid vp his treasure safe, found there no treasure, but a rope wherewith he stopt his wind-pipe.

¶ To the place alledged out of *Prosper, Respons. 7. ad Capit. Gallorum*, we answer: First, that Saint *Prosper*, Saint *Augustines* faithfull Scholler and great admirer, in the passage alledged concurreth with him. Both of them in words seeme to affirme, *That a regenerate and iustified man may fall by his free-will into foule and enormous sinnes, and die in them*: but lest any should stumble at this sentence vnawares, Saint *Augustine* in the ninth chapter of the same booke giues them warning, and most plainly declares his meaning: *Appellamus eos electos Christi discipulos & Dei filios, quia sic appellandi sunt, quos regeneratos pie viuere cernimus; sed tunc verè sunt quod appellantur, si manserint in eo propter quod sic appellantur. Si autem perseuerantiam non habent, id est, in eo quod ceperunt esse non manent, non verè appellantur, quod appellantur, & non sunt: apud cum enim hoc non sunt, cui notum est quod futuri sunt.* We call all those chosen disciples of Christ, and sonnes of God, because those whom we see liue godly, and are regenerate, are to be so called; but then are they truly that which they are called, if they remaine in that, for which they are so called. But if they haue not perseuerance, that is, if they remaine not in that which they began to be, they are not truly called that which

*August. de
Corrupt. &
Grat. 4. 6.*

they are called, and are not ; for they are not so to him, who knoweth what they will be. Secondly, Saint Prosper, with Saint Hilary, made a ioynt relation to Saint Augustine of the Demipelagian and Massilian errors, and desired Saint Augustines assistance against them. Of these one was, (as their Epistles to Saint Augustine make it manifest.) *Nulli dari perseverantiam talem à quâ non permittitur prævaricari, sed à quâ possit suâ voluntate deficere,* There is no such perseverance giuen to any man, from which he is not suffered to reuolt ; but such from which a man may by his free-will fall away. Against which I oppose that sentence of Saint Augustine, as a fortresse impregnable: *An audebis dicere, etiam rogante Christo ne deficeret fides Petri, defecturam fuisse, si Petrus eam deficere voluisset ? quasi aliud Petrus vlllo modo vellet, quàm pro illo Christus rogasset, ut vellet. Nam quis ignorat, tunc fuisse perituram fidem Petri, si ea quæ fidelis erat voluntas ipsa deficeret, sed quia preparatur voluntas à Domino, ideo pro illo Christi non possit esse inanis oratio. Quando rogauit ergo ne fides eius deficeret, quid aliud rogauit nisi ut haberet in fide liberrimam, fortissimam, inuictissimam, perseverantissimam voluntatem ? Ecce quemadmodum secundum gratiam Dei, non contra eam libertas defenditur voluntatis: voluntas quippe humana non libertate consequitur gratiam, sed gratia potius libertatem, & ut perseveret delectabilem perpetuitatem, & insuperabilem*

Aug. de Cor-
rept. & Grat.
cap. 8.

lem fortitudinem. When Christ prayed for the faith of Peter that it might not faile, what other thing did he aske, but that he might haue a most free, a most resolute, a most vnconquerable, a most perseuering will in the faith? Behold how the freedome of the will is defended by vs according to Gods grace not against it: for the will of man doth not by her freedome obtaine grace, but by grace freedome, and a delightfull perpetuitie, and inuincible power to perseuere.

ARMINIANS.

HAge Cōference, Article 5. If those that are regenerate cannot fall away totally, nor finally; hence it would follow that no children of the faithfull could be damned, because by Baptisme they are put into the state of Grace, and regenerated.

Bertius pag. 79. The seventh absurdity which followes upon the Adversaries doctrine, is, that Baptisme doth not certainly seale in all the children of the faithfull the grace of God.

Bertius pag. 35. The fifth demonstration is drawne from the

APPEALER.

APPEALE, pag. 36. Let this be acknowledged to be the Doctrine of our Church, that children duly baptised, are put into the state of Grace and saluation: (which you see you cannot, you must not deny) and both our and my experience will shew, that many so baptised children, when they come to age, by a wicked and lewd life do fall away from God, and from that state of Grace and Saluation, wherein hee had set them to a worse state: wherein they shall neuer be saued. If you grant not this, you must hold,

the causes of Apostasie: where-
of the first is the committing of
sin^s against conscience, 1 Tim.
1. 19. &c.

Hage Conference, Article
5. Those that are truly faithfull
may commit murther, adultery,
and the like hainous sins, there-
fore lose faith and Gods favour;
for which things the wrath of
God falleth upon the children
of disobedience, Coloss. 3. 6.

that all men that are baptised are
saved; which I know you will
never doe.

Answer to Gag, pag. 161.
162. Againe, Faith must needs
be lost where it cannot consist. It
cannot consist where God wil not
abide. God will not abide where
he is disobeyed: he is disobeyed,
where mortall^r sinne is commit-
ted; the most righteous man li-
ving upon the face of the earth,
continually doth or may in this
sort transgresse: who can tell
how oft he offendeth? Cleanse
thy servant from presumptuous
sins. Thou wilt have no fellow-
ship at al with the deceitful; Nor
shall any euill dwell with thee.

Suarez l. 10.
de Grat ca. 2.
Hag. Confir.
Berl. pars. 2.
pag. 10.
Act. Synodi
Dort.
Pudicium
Theologo
Anglo. Ar-
tic. 5.
Pridaux.
Lett. 6. p. 123.

¶ To the reason drawne from the Baptisme of
Children, we answer: First, that it is of all other most
weak & childish; for it doth not at all touch the state
of the question, as is obserued by Suarez, the German
Diuines at the Hage Conference, the English Diuines
present at the Synod of Dort, his Maiesties publique
Professor of Diuinity in Oxford. The question is of
those, who are iustified by the Act of faith, conceiued
by the preaching of the Gospell, who fall into actuall
sins wounding their conscience, whether such thereby
lose

lose the habit of *Grace*, and *totally* and *finally* fall away from the state of *iustification*? Now infants haue not the actuall vse of reason, neither doth their faith, if so they haue infused faith, actually apprehend and apply the *promises* of the *Gospel*: neither can they be supposed to commit those crying actuall sins, which the *Appealer* calls *mortall*, (I hope not in the Popish sense) which cannot stand with the *Grace* of *iustification*, as is pretended by the *Arminians*, and *Appealer*. Secondly, we answer: That although in a good sense a child may be said to be put into the state of *Grace* and *Saluation*, because thereby the infant is admitted into the Church, and participateth of the *meanes* of *saluation*; yet, if wee speake properly and precisely, the *Sacraments* seale, and not conferre grace; or, as the Church of *England* speaketh by her learned Apologist, *doe not* Iust. Armin. 7. diuis. 13 fol. *begin, but rather continue and confirme our incorporation,* ^{27.} *by Christ*. The *Sacrament* is a *seale* of the *Couenant*, the conditions are supposed to be drawn and assented vnto before the seale be put to the instrument. The *Seale* without the *Couenant* is not auailable; the *Couenant* may be without the *Seale*: we are tyed to Gods *Ordinances*, God is not. The *contempt* of *Baptisme* is damnable, the defect in the children of the *Elect* and seed of the faithfull, comprised in the *Couenant* with their fathers, is not so: if all possible meanes haue beene vled

used by the Parents and Minister to procure them Baptisme before God call them away, there is no danger to the Parents, much lesse to the Children. For the inevitable defect of Baptisme may be supplied either by a desire of Baptisme, as in *Valentinian*; or by profession of faith, as in the Theefe vpon the Crosse; or by the bloud of Martyrdome, as in the Innocents put to death by *Herod*. Thirdly, we answer, All that are regenerate Sacramentally are not necessarily and infallibly regenerated spiritually: A man may be baptised with water, and yet not with the holy Ghost. *Ismael* was circumcised as well as *Isaak*, *Esau* as well as *Iacob*, *Simon Magus* was baptised as well as *Simon Peter*. Our Church in Charitie, as it supposeth all children baptised to be regenerate by the holy Ghost, so also in the forme of buriall it supposeth, all that liue in the bosome of our Church to die in the Lord, and to depart in the true faith of Gods holy name. Yet vndoubtedly our Church attributeth no more vertue to the Sacraments than the Ancient Church did. *Theodoret*s obseruation is well knowne, *Gratia Sacramentum aliquando præcedit, aliquando sequitur, aliquando nec sequitur*: Grace sometimes goes before the sacrament, sometimes follows it, sometimes it follows it not at all. *Saint Augustines* resolution is peremptory *Omnes eundem potum spiritualem biberunt, sed non in omnibus beneplacitum est Deo: & cum essent omnia commu-*

Booke of
Common
Prayer, Buri-
all of the
dead.

In Psal. 77.

nia Sacramenta, non communis erat omnibus gratia, quæ
 Sacramentorum virtus est. Sicut & nunc iam reuelatâ fi-
 de quæ tunc velabatur, omnibus in nomine Patris, & Filij,
 & Spiritus sancti baptizatis commune est lauacrum rege-
 nationis, sed ipsa gratia, cuius sunt Sacramenta, quæ mem-
 bra corporis Christi cum suo capite regenerata sunt, non
 communis est omnibus. The lauer of regeneration is com-
 mon to all that are baptised in the name of the Father, Son,
 and holy Ghost, but the Grace, whereof these are Sacra-
 ments, whereby the members of the body of Christ are re-
 generate with their Head, is not common to all. And a-
 gaine Saint Augustine, Christ is put on sometimes, *usque* August. 16. 5.
contra Dona-
tu. cap. 24.
 ad Sacramenti perceptionem, as far as to the receiuing of
 the Sacrament, sometimes also vnto sanctification of life;
 Atq; illud primum bonis & malis potest esse commune, hoc
 alterum proprium est bonorum & piorum, The first is com-
 mon to good and bad, the other is proper to the good and god-
 ly. Saint Austines hands are supported by Chrysostome
 and Ierome, as Moses were by Aaron and Hur. Saint
 Chrysostome, Many are baptized with water, which are Chrysost. in
Matth. 23.
 not baptised with the holy Ghost; they seeme to be the sons
 of God in regard of their Baptisme, but indeed they are not
 the sonnes of God, because they are not baptised with the
 holy Ghost. Saint Ierome, Si quis hoc corporeum, quod Ierom. Com. in
epist. ad Gal.
cap. 3.
 oculis carnis aspicitur, aquæ tantum accipit lauacrum, non
 est indutus dominum Iesum. Nam & Simon ille Magus
 O
 acceperat

acceperat lauacrum aquæ, verum quia Spiritum sanctum non habebat, indutus non erat Christum. Et heretici vel hypocritæ, & hi qui sordide victitant, videntur quidem accipere baptismum, sed nescio an Christi habeant indumentum. If any man receiue only the visible lauer of water, he hath not put on Christ, &c. From these and many other the like testimonies of the Ancient Fathers, I infer, that the foundation of this argument is sandy and sinking; Although the inward grace ordinarily accompany the outward signe, and we ought to belecue by the iudgement of Charity, that all who are baptised are truly regenerate: yet iudicio veritatis, as Iunius distinguisheth, that is, by the iudgement of precise and infallible truth all are not so, as the Fathers speake roundly and plainly. Now as in the iudgement of Charity we are to belecue, that all that are baptised are regenerate, so by the same iudgement we are to belecue, that, though they fall into grieuous sinne, and sometime come to a fearefull outward end, God notwithstanding giueth them grace to repent at the last gaspe, and consequently they fall not away finally. *Inter sacrum & saxum, inter pontem & fontem misericordia.* Lastly, this Obiection may be retorted against the Aduersarie thus.

If Baptisme may not be reiterated, then the grace of regeneration cannot be totally lost.

But

Iunius de Ecclesia. Iudicium triplex, veritatis, Charitatis, Discretionis.

But Baptisme may not be * reiterated.

Therefore the grace of regeneration cannot be totally lost.

* As the Church hath defined out of Scripture against all Anabaptists.

The consequence of the maior is thus made euident. A man that hath lost the *grace of regeneration totally*, is as if he neuer had been *regenerated*, and therefore must be borne again: if borne againe, againe baptised: because the *signe* and the *thing signified*, or, as they make it, the *cause* and *proper effect* cannot be seuered; if then the effect, to wit, *regeneration* be lost, and must be reproduced, the proper cause, as they say, the necessary condition and seale, as we say, must be againe put. If *regeneration* may bee had the second time without Baptisme, why not at first? which the Aduersaries absolutely deny, pressing farre that text, *Vnlesse a man be* John 3. 5. *borne againe of water, and of the Spirit, he cannot enter into the kingdome of heauen.* It is a thing vnconceiueable, that the shadow should be more permanent than the substance; the *Baptisme of water*, than that of the *holy Ghost*. If then a *regenerate* man lose totally his *regeneration*, and be as if he had neuer beene *regenerate*, he is as if he had neuer beene *baptised*. This reason may be further confirmed; when this question is propounded, why *Baptisme* is but once to be administred, and the *Lords Supper* often? It is most vually answered, because a man is borne but once, but is fed often.

The edge of this argument cannot be turned by the Aduersarie, vnlesse he can shew more *Regenerations* in *Scripture* then *Baptismes*, or any new *Regeneration* without a new *lauer*, any new *Couenant* without an authentickall instrument and new seale.

To the reason drawne from *mortall sinne* in the *regenerate*, we answer: First, if *mortall sinne* be taken for such *sinne* as deserueth of it selfe *eternall death*, all *sinne* is *mortall*: if by *mortall sinne* such *sinne* for which a man is bound ouer by God, and sentenced to *eternall death*, no *sinne* in the *Elect* is *mortall*: for how grievous soeuer they sinne, the *seed of God* remaines in them, which in time will bring forth *repentance*, and *repentance saluation*. In the *interim* betweene their sinne and the renewed act of their *repentance*, God suspendeth, but he reuoketh not his pardon of their sinnes: he is angrie with them, and they indeed haue forfeited their estate in his *grace* and *fauour*, and title to the *Kingdome of Heauen*, but God will not take the forfeit; they lose the *sense* and *present fruit*, but not the *state of iustification*. *Habituall repentance* they haue alwayes, and shall haue the *Act*, if the sinne be such for which *habituall repentance*, and the continuall asking of a generall pardon for all sinne will not suffice. A tender hearted father though his sonne prouoke him very farre, so that hee chastise him with many stripes,

stripes, yet will hee hardly be brought to disinherit him; yet if a father could, God will not; for if ever Rom. 8. 17. 30. sonnes, then heires, if ever iustified, then glorified. The Apostle will make good the Consequence, if the Spirit in our heart make good the Antecedent. Lastly, this Objection may be retorted thus.

No Ordinarie and small finnes doe put the regenerate out of the state of grace;

All ordinarie and small finnes are in their owne nature mortall;

Therefore some finnes in their owne nature mortall, doe not put the regenerate out of the state of grace.

Or thus:

Peter committed a most grievous and heinous sinne;

** Peter was not thereby utterly excluded from the grace of God:*

Therefore a man may commit some most grievous and heinous sinne, and not be utterly excluded from the grace of God.

The like may be said * of David, of which above. The first proposition is in the Gospell; the second is in the Homily of Repentance. Sir Thomas Moore having tracked Gallus in the Ancient Poets, from whom he secretly had borrowed many verses, and bragged

* See hercof
Sebast. Ben-
field Praetor.
de Persecu-
tione sancto-
rum, cap. 15.
p. 16. a pag.
97. ad 143.

much of the *genius* and *spirit* of *Ancient Poësie*, wittily thus plaieth vpon him in the Epigram, saying, Thou *Gallus* hast the very spirit of the *Ancient Poëts*, for thou makest the selfe-same verses that they made before.

*Vatibus idem, animusq̃, & verè spiritus idem,
Qui fuit antiquis, est modo, Galle, tibi.
Carmina namq̃ eadem, versusq̃ frequenter eosdem
Quos fecère illi, tu quoq̃, Galle, facis.*

Doubtlesse if the *Appealer* neuer read *Arminius* or *Bertius*, as he seemeth deeply to professe; I may say truly of him, as he did of *Gallus*, that he hath the very spirit and soule of *Arminius* and *Bertius*, for he deliuereth not only the same tenents, but he vseth the selfe-same Authorities, Scriptures, Fathers, and Reasons, and for the most part in the same words: All which Arguments, common to them both, haue beene examined, and proued like the stone that *Achilles* flung at a dead skull, which rebounded back and stricke out the flingers eye:

----rediit lapis ultor ab osse
Aëtorisq̃ sui frontem, oculosq̃ petit.

We can doe nothing against the truth, but for the truth.
2 Cor. 13. 8.



An Aduertisement to the Reader.

THe Errors of the Appealer are of three sorts, Popish, Arminian, and of a third kinde, multi-formiter deformes. Of the first sort I haue giuen thee a taste : Of the second thou shalt haue a Synopsis in the Tablet ensuing : The third thou shalt finde in the Writ of Errour. In all kindes I haue pretermitted some, Non amore erroris, sed errore amoris : Not for any loue I beare to his errors, but through an error of loue. Partly because I hope they are rather slips in his pen, than downfalls in his iudgement : partly also because they are discovered by others ; whose writings bad I seene before my papers were ingaged in the Presse : Ajax hic meus in spongiam incubuisset.



A SECOND TABLET,
Representing the *Appealers* consent with
the Church of *Rome*, and dissent from the
Church of *England*, in diuers remarkable points.

Of the Church.

Harmony.

Discord.

Church of Rome.

Appealer.

Church of England.

CAssander in his
Consultation,
Article 7. pag. 50.
*The present Church
of Rome hath euer
stood firme in the
same foundation of
Doctrin & Sacra-
ments instituted by
God, &c. Quamvis
præsens Ecclesia
Romana nō parūm
in morum et disci-
plinæ integritate,
addo etiam & do-
ctrinæ*

ANswer to the
Gagg, cap. 5.
pag. 50. *Moderate
men on both sides
confesse, that this
Controversie may
cease: and although
the present Church
of Rome hath not a
little departed from
the ancient Church
from which it was
deriued &c. yet she
hath euer stood firm
in the same founda-
tion*

Homily for Whit-
sonday. 2 part.
p. 213. The church
of Rome (as it is
at this present) is
not built vpon the
foundation of the
Apostles and Pro-
phets, retaining
the sound & pure
doctrine of Iesus
Christ: Neyther
yet doe they order
the Sacraments in
such sort as he did
first

A a

Harmony.

Discord.

*Church of Rome.**Appealer.**Church of Engl.*

doctrinæ sinceritate, ab antiquâ illâ unde orta & derivata est, diffideat; tamen eodem fundamento doctrinæ & Sacramentorum à Deo institutorum firma semper consistit.

Cassander ibid. *The present Church of Rome acknowledgeth and embraceth communion with the ancient & undoubted church of Christ; wherefore shee cannot be other, or diverse from it.* Præsens Ecclesia Romana communionem cum illâ antiquâ, & indubitatâ Christi Ecclesiâ agnoscit & colit: Quare alia, & diversa ab illâ esse non potest.

Council of Trent
pag.

tion of Doctrine & Sacraments instituted by God.

Appeale page 113. *In essentialls and fundamentalls they agree.* Appeal ibid. Præsens Ecclesia Romana communionem cū illâ antiquâ & indubitatâ Christi Ecclesiâ agnoscit, & colit: Quare alia & diversa ab illâ esse non potest. *The present Church of Rome acknowledgeth and embraceth communion with the ancient & undoubted church of Christ; Wherefore shee cannot be other or diverse from it.*

Appeale p. 113.
The

first institute, and ordaine them.

Apology of the Church of England cap. 16. divis. 2. part 6. The originall and first foundation of Religion hath beene vtterly corrupted by those men, (namely) the Popes adherents.

Apology of the Church of England cap. 16. divis. 1. part 6. Wee have gone from that Church, which we our selues did evidently see with our eyes, to have gone from the old holy Fathers, and from the Apostles, and from the Primitive and Catholike Church of God.

Apol. Church of Eng.

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

page 442. in fine.
In the Bull of Pius
the fourth, vpon a
forme of oath in-
ioyned to all Pro-
fessors. *I acknow-
ledge the holy, Ca-
tholike, and Apo-
stolike Church of
Rome to be the mo-
ther, and Mistresse
of all Churches.*

*The church of Rome
as well since, as be-
fore the Councell of
Trent, is a part of
the Catholike, though
not the Catholike
Church.*

*App: Answer to
Gagg page 50. Ma-
net Christi Eccle-
sia & sponsa. The
Church of Rome still
remaines the spouse
& Church of Christ
&c.*

Cassander, Ar-
ticle 7. page 50.
Præfens Ecclesia
Romana manet
Christi Ecclesia &
sponsa. *The present
Church of Rome re-
maineth Christ his
Church and Spouse
[although shee haue
pronoked her hus-
band with many er-
rours and vices,]
so long as Christ
her*

*Appeale page
139. The Church
of Rome is, and e-
uer was a true
Church since it was
a Church. Appeale
page 140. Mistake
not my saying, The
Church of Rome is a
true Church iatione
Es-*

*England. part 6.
cap. 22. diuis. 2. We
are departed from
him, (namely, the
Pope) who, with-
out doubt, is the
forerunner & stan-
dard-bearer of An-
tichrist, & hath vt-
terly forsaken the
Catholike Faith.*

*Homily for Whit-
sonday 2 part. p. 213
If we compare this
(namely the de-
finition of the true
Church) with the
Church of Rome,
not as it was in the
beginning, but as it
is presently, then
shall wee perceiue,
the state therof to
be so far wide from
the nature of the
true church, as no-
thing can be more.
Et ibid. pag. 214.
If it bee possible,
that the Spirit of
truth*

Aa 2

Harmony.

Discord.

Church of Rome.

her Husband hath
not given her a bill
of divorce: although
hee hath chastised
her with many
scourges.

Bellarm. de Ro.
Pontif. lib. 4. c. 4.
The present Church
of Rome cannot erre
(namely, in matter
of faith, &c.)

Sixtus 4. in Sy-
nod. Complut. con-
dem-

Appealer.

Essentia, and being
of a Church.

Appeale page
113. I am absolute-
ly perswaded, and
shall bee still, till I
see cause to the con-
trary, that the
Church of Rome is
a true Church.

Answer to Gag,
page 14. Plainly
delivered in Scrip-
tures are all those
points, which belong
to faith, and man-
ners, hope, and cha-
ritie. I know none
of these controver-
ted inter partes.
By partes, hee
there apparantly
meanes, the church
of Rome, and Re-
formed Churches:
Now if the church
of Rome differeth
not from vs in any
matter

Church of Engl.

truth should bee
there, where the
true church is not,
then is it at Rome.

Homily for Whit-
sonday, p. 213. We
may well conclude
according to the
Rule of S. Austen,
that the Bishops of
Rome, & their ad-
herents, are not the
true Church.

Article 19. The
Church of Rome
hath erred, not on-
ly in their living,
and manner of ce-
remonies: But also
in matters of faith.
Apolog. Church of
Engl. c. 16. div. 1.
part 6. Wee have
gone from that
Church, which
Christ, (who can-
not err) told so long
before, it should err.
Neither had we e-
uer intended so to
doe,

Harmony.

Discord.

Church of Rome.

Appeler.

Church of Engl.

demnetb certaine Articles of *Peter of Oxford*, whereof one was this; *That the Church of Rome could erre*. *Martin* the fifth, in his Bul annexed to the Councell of *Constance*, will haue them held Heretikes, who hold otherwise of the Sacraments, or Articles of faith, then the Church of Rome.

matter of faith, the hath she not erred in any matter of Faith. For our differences are about her errors.

App. pag. 112. *I professe my self none of those furious ones in point of difference now a dayes, whose resolution is, that wee ought to haue no society, or accordance with Papists in things diuine, vpon paine of eternall damnation.*

Appeal. p. 83. *That they (the Papists) raise the foundatiō, that we must for euer, vpon paine of damnation (strange bugbeares and ter-riculamenta, dissent from them.*

do except both the manifest & assured wil of God, opened to vs in his holy scripture, & regard of our owne saluation, had euen cōstrained vs. *Apol. Chur. of Engl. par. 6 diu. 2. c. 20.* We are fallen from the Bishop of Rome, because the case stood so, that vnlesse wee left him, we could not come to Christ *Apol. par. 5. c. 15. d. 3.* We haue renounced that Church, wherein we could neither haue the word of God sincerely taught, nor sacraments rightly administred, and wherein there was nothing able to stay a wise man, or one that hath cōsideration of his own safety. In

In this head touching the Church of Rome, the
 Appealer directly contradicts the Church of Eng-
 land in these particulars :

The Church of England.

- 1 The church of Rome
 holdeth not the same
 foundation.
- 2 Hath erred in matter
 of Faith.
- 3 Hath not the nature
 of the true Church.
- 4 Must be left on paine
 of damnation.
- 5 Is departed from the
 Primitiue and Catho-
 like Church.

Appealer.

- 1 The church of Rome
 holds the same. foun-
 dation.
- 2 Hath not erred in mat-
 ters belonging to faith.
- 3 Hath the essence & be-
 ing of the true Church.
- 4 Ought not to be left
 on paine of dānation.
- 5 Is not departed, but
 holds cōmunion with
 the Primitiue and Ca-
 tholike Church.

Of Generall Councils.

Harmony.

Church of Rome.

Bellarm. de concil. & Eccles. 2 Booke: 2 Chap. *Wee are bound by the Catholike faith, to beleene, That Generall Councils cannot erre in faith or manners.* The like is affirmed by Gregory de Valentia, *Analyf. fidei Cathol.* lib. 18.

Hosius de legit. iudiciis rerū Ecclesiasticarum.

Andradius, Defence of the Council of Trent, in his Chapt. Of the authoritie of Councils.

Canus in his common places of Diuinity 5 Booke: and

Appealer.

ANsw. to Gag. page 48. *To conclude, The Church cannot erre, neither collectiue, nor representative: Thus your Masters distinguish the terms of this question, that goe workmanlike, & not like you clatteringly to worke: so they, so wee, in the largest extent, not erre at all. Secondly, not erre in points of faith: for in matters of fact, they confesse error. Appeale p. 124. Many things appertain vnto God, which are not of necessity vnto saluation, both in practice and speculation: in these*

Discord.

Church of Engl.

Article 21. Generall Councils, when they be gathered together, [for as much as they are an Assembly of men, whereof, all bee not gouerned with the Spirit and word of GOD] they may erre, and sometime haue erred, euen in things appertaining to God.

Wherefore, things ordained of them, as necessary to saluation, haue neyther strength nor authoritie, vnlesse they may be declared, that they be

Harmony.	Discord.
<i>Church of Rome.</i>	<i>Appealer.</i>
and the Romanists generally. Campian rat. 4. Concilia. Dureus in confut. respons. Whitak. de Conciliis.	<i>these haply, Generall Councells haue er- red, in those other none can erre.</i>
	be taken out of holy Scripture.

In this point (touching the not-erring, or infallitie of Generall Councels) the Appealer (howsoever by distinguishing of points fundamentall, and accessory) endeouureth to difference his opinion from the Church of Rome, and reconcile it to the Article; yet in truth he faileth in both. For first, the Church of Rome holdeth all doctrines *de fide*, determined by the Church, to be necessary to salvation, and consequently, in the Appealers sense, fundamentall points. In particular, she defineth the decisions of the Councell of Trent, in the controuerted points betweene vs, to be part of the Catholike Faith, without which no man can be saued: *Pius 4 in Bullâ super formâ juram. pag. 441.* If therefore the Appealer, maintaine, as hee doth, That Generall Councells cannot erre in matters fundamentall, and neces-

necessary to saluation, he holdeth consequently, that they cannot erre in matter *de fide*. Secondly, his doctrine cannot stand with the Article of our Church; for the Article both supposeth, and proueth, that Generall Councils may erre, euen in points necessary to saluation: It supposeth it, in those words [*things ordained of them, as necessary to saluation, haue neither strength, nor authority, unlesse, &c.*] For if Generall Councils could not erre in things necessary to saluation, we might in such things safely rely vpon their authoritie without warrant of Scripture; which the Article expressely denyeth. If Generall Councils may iudge those things to be necessary to saluation, which are not, (as the Article implyeth,) they may in like manner iudge, those things not to bee necessary to saluation, which are; and so erre bothe wayes in the iudgement of points necessary, and fundamentall. And verily the reason, annexed to the Article, concludeth as strongly, that Generall Councils may erre in fundamentals, as in Accessory: the reason is, because [*Generall Councils are an Assembly of men, whereof all are not gouerned by the Spirit, and Word of God*: Now they who are not gouerned by the Spirit and Word of God, haue, and may erre euen in points fundamentall; in asmuch as nothing can pre-serue a man from fundamentall error, but the Spirit,

and Word of God, whereby they are not governed, as hath the Article. Notwithstanding all this iarring and discord from the Article, I find some harmony and concord in the close, Appeale pag. 147.

*Ad verbum.
Of such a
council, and
the sounder
part, & con-
clusions in
faith, it is
probable.

**De tali Concilio, & saniore parte, de cōclusionibus in fide, probabile est:* It is probable, that in a Generall Council lawfully called, the sounder part cannot erre in conclusions of faith. But this straine was not the Appealers, but a learned *Asaffs*.

Of Iustification.

Harmony.

Discord.

Church of Rome.

Appealer.

Church of England.

COUNC. of Trent
Sess. 6. c. 4. Iustification is a translation from the state, in which a man is borne the sonne of the first Adam, into the state of Grace, and adoption of the sons of God by the second Adam.

Counc.

ANSWER to the
Gagg. page 142. A sinner is then iustified, when hee is made iust, that is, translated from state of Nature to state of Grace.

Answer to Gagg. page 143. Iustification consisteth in for-

HOMIL. of Salvation. page 13. Because all men be sinners, and breakers of Gods law, therefore can no man by his owne acts, words, and deeds, seeme they neuer so good, bee iustified. But of necessity every man

Harmony.

Discord.

Church of Rome.

Counc. of Trent
Sess. 6. c. 7. Iustifi-
cation is not onely
remission of sinnes,
But also sanctifica-
tion, and renouation
of the inward man,
by the voluntary re-
ceiuing of grace,
and those gifts,
whereby a man of
vniust is made iust.

Counc. of Trent
Sess. 6. canon 11.
If any man say, that
A man is iustified
onely by remission
of sinnes, excluding
grace, and charity,
which is shed into
their hearts by the
holy Spirit, and is
in-

Appaler.

forgiuenesse of sins
primarily, and grace
infused secondarily.
Both the acts, of
Gods Spirit in man.

Answer to Gagg.
page 140. To iusti-
fie hath a threefold
extent. First, to
make iust and righ-
teous. Secondly, to
make more iust and
righteous. Thirdly,
to declare and pro-
nounce iust.

Page 142. Iusti-
fication properly is
in the first accep-
tance. A sinner is the
iustified, when he is
made iust; that is,
(pag. 141.) trans-
formed

Church of Engl.

is constrained to
seeke for another
righteousnesse, or
iustification to bee
receiued at Gods
owne hands: that
is to say, forgie-
nesse of sins: And
this iustificatiō, or
righteousnes, wch
wee so receiue of
Gods mercy, and
Christs merits, is
accepted and al-
lowed of God for
our full and perfect
iustification. The
faith in Christ,
wch is within vs,
doth not iustifie vs;
for that were to
account our selues
to bee iustified by
some act or virtue,
which is within
our selues.

Art. 11. Of the
iustification of man.
We are accounted
righteous before
Bb 2 God,

Harmony.

Discord.

<i>Church of Rome,</i>	<i>Appealer.</i>	<i>Church of Engl.</i>
<i>inherent in them ; let him bee accur- sed.</i>	<i>formed in mind, re- newed in soule, rege- nerate by grace.</i>	God, onely by the merit of our Lord and Sauour Iesus Christ, by faith, & not our owne workes.

Note in this maine point of Iustification, That the Appealer differeth from the Church of England, and consenteth to the Church of Rome, in three remarkable particulars.

- 1 In the signification of the word, [*To iustifie,*] which the Appealer, and the Church of Rome take for [*making a man righteous.*] The Church of England, and the Protestants generally, for [*accounting, declaring, or pronouncing a man righteous.*]
- 2 The Church of England maketh *Iustification* to consist onely in forgiuenesse of sinnes. The Appealer, and Church of Rome, not onely in forgiuenesse of sins, but partly in it, and partly in sanctifying graces infused.
- 3 The Church of England teacheth, That wee are not *iustified by inherent righteousness, or, by any vertue within vs.* The church of Rome, and the

the Appealer hold, *That we are iustified by sanctifying and regenerating graces within vs, whereby wee are transformed in minde, and renewed in soule.* By renewing grace inherent in vs, wee are sanctified, but not iustified: the confounding of Sanctification with Iustification (as the Appealer and Papists doe) is an error of dangerous consequence, as the learned well know.

Of Merit of Workes.

Harmony.

Church of Rome.

COunc. of Trent
Sess. 6. can. 32.
If any man say, That the good workes of a man iustified doe not truly merit increase of grace, and eternall life, let him be accursed.

Bellar. de iustifi.
lib. 5. c. 16. *The workes of iust men proceeding frō charity,*

Appealer.

APpeal. pag. 233.
The wicked goe to enduring of torments euerlasting: the good goe to enioying of happinesse without end: thus is their estate diversified to their deserving.

Answer to Gagg.
pag. 153. *Merit of congruity is not com-*

Discord.

Church of Engl.

Homily of Saluation. 2. part.
page 17. *Though I haue faith, hope, and charity, repentance, and doe neuer so many good workes, yet wee must renounce the merit of all our said virtues, and good deeds, which wee either haue done,*

Bb 3

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

rity, are meritorious of eternall life, (ex condigno:) this is the common opinion of Divines, and it is most true.

Vasques in 1^a. 2^a. q. 114. disput. 214. The good workes of iust men, without any couenāt or acceptation, are worthy of the reward of eternall life, and haue an equall value of worth, to the obtaining of eternall life.

Vasques disput. 222. The workes of a righteous man doe merit eternall life, as an equall reward, or wages; they make A man iust, and worthy eternall life, that hee may of desert obtaine the same.

commonly meant, as scarce vouchsafed the name of merit.

Good workes are therefore said to bee meritorious, are so understood to be ex condigno.: which, that a worke may so be, these conditions are required: that it bee morally good, freely wrought by man in this life in the state of grace, and friendship with God, which hath annexed Gods promise of reward: all which conditions, I cannot conceiue, that any protestant doth deny to good workes.

done, shall doe, or can doe, as things that bee farre too weake and insufficient to deserue the remission of our sinnes.

Artic. 11. Wee are accounted righteous before God, onely for the merit of our Lord, & Sauior Iesus Christ by faith, and not for our own workes or deseruings.

Homil. of good workes. To haue affiance in our workes, as by merit of them to purchase to our selues remission of sinnes, and eternall life, is blasphemy.

Obserue

Obſerve reader, that the Appealer ignorantly, or fraudulently omitteth the proper conditions requiſite to a meritorious act, which are eſpecially theſe :

- 1 That the worke be properly our: and not his, of whom we pretend to merit.
- 2 That it be *opus indebitum*, a worke to which otherwiſe we are not bound.
- 3 That it be ſome way profitable, and beneficiall to him, from whom wee expect our reward.
- 4 That it haue ſome proportion, and correſpondence (of congruity at leaſt, if not of condignitie) to the reward expected.

All which conditions Proteſtants deny to be found in our good works. And therupon diſclaime all merit. Theſe conditions the Appealer pretermitteth, and from foure common conditions, requiſite to a good worke in generall, he concludeth looſely, and weakly, That the Papiſts and wee agree in the doctrine of merit (*ex condigno*) of condignitie. In his *Appeale Chap. 11.* (by the advice, as it ſeemes, of the Approver of his booke) hee diſclaimeth merit of *condignity*, which in his former booke he ſeemed to approve. But he ſaith little or nothing which may not well ſtand with merit of *congruity*. Indeed hee laſheth

latheth *Vasques* for that, wherein he differeth from other Papists : but he retracteth not any where that his owne sentence, namely, *The eternall state of men is diuersified to their deseruings.* Wherein hee crosseth the 11 Article, and the words of S. Paul, Rom. 6. *The wages of sinne is death, but the gift of God is eternall life.*

*Of Euangelicall Counsels : or,
Workes of supererogation.*

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

BEl. de Monach. lib. 2. cap 7. *An Euangelicall Counsell of Perfection is called a good worke, not inioyned vs by Christ, but shewed vnto vs : not commanded, but commended onely.*

Ibid. cap. 3. It is the opinion of all Catholiques, that there are many Euangelicall Counsels, viz.

of

ANswer to the Gagg. p. 103. *What is meant by workes of Supererogation, we may collect out of the texts of Scripture cited, viz. That man in the state of grace, and assisted by Gods grace, may doe some things counselled, and not commanded. I know no doctrine of our English Church*

ARticle 14. *Voluntary works, besides, ouer, and aboue Gods Commandements, wh^{ch} they call workes of supererogation, cannot be taught with our arrogancy, and impiety : for by them, men doe declare, that they doe not onely render vnto God, as much as they are bound to*

Harmony.

Discord.

*Church of Rome.**Appealer.**Church of Engl.*

*of things, aduised,
or counselled vnto,
but not prescribed,
nor commanded.*

*Church against E-
uangelical counsels.
Appeale page 214.
I doe beleene, there
are, and euer were
Euangelicall coun-
sels.*

to doe, but, that
they doe more for
his sake, then of
bounden duty is
required, whereas
Christ saith plain-
ly, When yee haue
done all, that are
commanded vnto
you, say, wee are
vnprofitable ser-
uants.

Though this point touching Euangelical Couñsels, may seeme to bee of no great consequence, yet to the Romanists it is a point fundamentall: for vpon it they build their treasury of superabundant satisfactions. And *Leech* after hee had first suckt this thinner and purer blood, afterwards greedily swallowed the most corrupt and ranke blood of Popery; but I hope the Appealers manifold preferments, and better hopes, will be better counsellors to him, then to merit by a totall, or supererogate to a finall Apostacie from vs, to the Pope of Rome.

Of Reall presence.

Harmony.

Church of Rome.

COUNC. of Trent
Sefs. 13. cap. 1.
*Of the reall presence
of our Lord in the
most holy Sacra-
ment of the Eucha-
rist, This holy Sy-
node openly and
simply professeth,
That in the Sacra-
ment of the Eucha-
rist, after the conse-
cration of Bread &
Wine, That our L.
Iesus Christ, true
God and man, is
truly, really, and
substantially con-
tained vnder the
species or forme of
those sensible things.*

*Gratian. de con-
secrat. distinct. 2.
cap. Ego. Berenga-
rius is inioyned by
Pope Nicholas to
re-*

Appealer.

ANSW. to Gag.
pag. 253. *But
that the Diuell bred
you up in a faction,
and sent you abroad
to doe him seruice in
maintaining a fac-
tion: Otherwise ac-
knowledge there is,
there need be no dif-
ference in the point
of reall presence.*

*Appeal. p. 289.
Cöcerning this point
there need be no dif-
ference, the disa-
greement is onely de
modo præsentia.*

*Answer to Gagg.
pag. 253. There is,
there need bee no
difference in the
point of reall pre-
sence.*

*Ibid. pag. 252.
We ingenuously con-
fesse,*

Discord.

Church of Engl.

ARTICLE 28. The
body of Christ
is giuen, taken, and
eaten in the Sup-
per, onely after a
heauenly and spiri-
tuall manner: And
the meane wherby
the body of Christ
is eaten and recei-
ued in the Supper,
is Faith. Transub-
stantiation, or the
change of the sub-
stance of bread and
wine in the Supper
of the Lord, can-
not be proued by
holy Writ: but is
repugnant to the
plaine word of
Scripture, ouer-
throweth the na-
ture of a Sacramēt,
and hath giuen oc-
casion to many su-
per-

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

recāt in this form.

I Berengarius doe accurse that heresy, wherewith I haue beene heretofore defamed, in maintaining [that the bread and wine, after the consecration, are onely a Sacrament, and not the true body and blood of Christ. And that the true body and blood of Christ cannot be sensibly handled by the Priests, or broken, or chewed with the teeth of the faithfull, but onely in the signe, or sacrament thereof.] And I giue my consent to the holy Church of Rome, and Apostolic See, and I professe with my tongue and heart, that I hold the same faith, concerning the Sacrament

fesse, That by this Sacrament Christ giueth vs his very body and blood, and really and truly performs in vs his promise: as for the manner how, this inexplicable, that unutterable, trans or con, wee skill not of. Vide supra Appeal pag. 289.

In these passages, the Appealer differeth from the Church of England in these three things: first, that he saith, There is no difference betweene vs about the reall presence: whereas indeed there is a maine difference; and most of our Martyrs dyed rather, then they would acknowledge the Popish reall presence. See the

perstitutions.

Iuel Artic. 5. of the reall presence, pag. 238. We seeke Christ aboue in heauen, and imagine not him to be bodily present vpon the earth: The body of Christ is to be eaten by faith onely, and no otherwise. And in this last point appeareth a notable difference between vs and M. Harding, for we place Christ in the heart, according to the doctrine of Saint Paul: Mr. Harding placeth him in the mouth. We say, Christ is eaten onely by faith. Master Harding saith hee is eaten with the mouth and teeth.

Article 28. The bo-

Cc 2

Church of Rome.

crament of the Lords Table, which our Lord, and holy Father Nicholas, and this holy Synod, by Evangelicall and Apostolicall authority, hath inioyned to be held, and hath confirmed unto me: to wit, that the bread and wine upon the Altar, after consecration, are not onely the sacrament, but also the true body and blood of our Lord Iesus Christ: and that, not onely the Sacrament, but

Appealer.

the Acts and Monuments. Secondly, he saith, that the manner is unutterable; whereas the Church of England defineth the manner. Thirdly, in that he saith, we skill not of, or make matter, of transubstantiation, or consubstantiation: whereas the Church of England expressly condemneth transubstantiation, as a grosse and dangerous error.

Church of England.

body of Christ is giuen, taken, and eaten in the Supper, onely after an heavenly and spirituall manner: & the meane, wherby the body of Christ is receiued and eaten in the supper, is faith. Transubstantiation is repugnant to Scripture, ouerthroweth the nature of a Sacrament.

the body and blood of Christ is in truth sensibly handled, and broken by the Priests, and eaten with the teeth of the faithfull.

Bellarmino de Sacramento Eucharist. lib. 1. c. 2. The Councell of Trent, Sess. 13. teacheth, That Christ is in the Sacrament truly, and really, against the fiction of the Calvinists; who will haue Christ to be there so present, that he may be apprehended by faith; that hee is present to the contemplation of faith, though corporally in heauen.

Bellarmino. ibid. The Councell addeth (substantially) against the Calvinists, who say, that the body of Christ, according to his substance, is onely in heauen, but according to, I know not what, virtue and power, he floweth from thence to vs.

The Appealer seemes to bee one of the Bon-hommes, who, in a jejune Lent-discourse, durst openly bid defiance to the Article of our Church, saying, *I abhorre them that teach, Christ to be in the Sacrament onely by faith: for hee is not there, because wee beleue, but wee beleue because he is there present.* If this be a good beleefe and doctrine, (That Christ is otherwise present in the Sacrament, then to the hearts of belecuers, and that by faith onely) let the Appealers poore Woodcocke, or Catholike Cockscombe, pag. 251. tell vs, what he taketh to be the meaning of S. Austin in those words, *qui credit, edit*: or, if he cannot do that, yeeld a reason, why Rats and Mice may not eate the very body of Christ.

Of Images.

Harmony.

Church of Rome.

COUNC. of Trent
Sess. 25. p. 290

*The Images of
Christ, the Virgin
mother of God, & of
other Saints, are to
be had, & retained
in*

Appealer.

ANSWER to the
Gagg, p. 318.

*The pictures of
Christ, the blessed
Virgin, and Saints,
may be made, had in
houses, set up in
Chur-*

Discord.

Church of Engl.

ARt. 22. The
Romish doctrine concerning
worshipping, and
adoration, as well
of Images, as of
Reliques, is a fond
thing,

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

in Tēples especially, and due honour and veneration is to bee giuen unto them: Because the honour, which is to be exhibited to them, is referred to the prototype or sampler, so that by the images which we kisse, and before which we put off our hats, and lye downe, wee adore Christ, and the Saints, whose Images they beare.

Bellarmino of the Images of Saints, lib. 2. c. 21. Images by themselves properly are to be worshipped.

Ibid. cap. 22. We must

Churches, respect, and honour may bee giuen to them: The Protestants doe it, and use them for helpees of Piety in remembrance and more effectually representing of the prototype.

Page 319. Let practice & doctrine goe together, wee agree.

Page 318. You say, they must not haue Latria, so wee.

Appeale page 257. In your practice you giue them that honour, which you call Latria, and is a part of diuine worship; so not we. Let practice and doctrine goe together, that is, giue them no Latria formal nor interpretative, & we agree.

An-

thing, vainly invented, and grounded vpon no warranty of Scripture, But rather repugnant to the word of God.

Homily against the perill of Idolatry.

part. 3. page 42. It

is vnlawfull that it (the image of Christ) should be made, or that the Image of any Saint should bee made, especially to bee set vp in Temples; to the great and vnauoidable danger of Idolatry. Wee grant that Images vsed for no religion, or superstition rather, [we meane Images of none worshipped, nor in danger to be worshipped of any] may bee suffered,

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

must not say, That the supremeworship, called Latria, is due to Images: but on the contrary, wee ought to say, that they ought not so to be adored.

Answer to Gagg. pag. 318. Images are not vnlawfull for ciuill vses, nor utterly in all maner of religious imployment.

ferred: But Images placed publike-ly in Temples, cannot possibly be without danger of Idolatry.

Ibid. p. 42. Beware lest thou make to thy selfe, that is to say, to any vse of Religion, any grauen Image.

Bellarmin. *ibid.* cap. 9. lib. 2. Images may be lawfully set up in Churches.

Gag. p. 300. Images haue three vses assigned by your Schooles; Instruction of the rude, commo-
nification of history; and stirring up of deuotion: You, and wee also giue vnto them.

Ibid. page 43. Images are of more force, to crooke an vnhappy soule, thē to teach, and instruct.

Ibid. pag. 42. Either Images bee no bookes; or if they be, they bee false, and lying bookes, the teachers of all error.

In this point of Images the Appealer differeth from the Church of England in foure particulars:

1 The

- 1 The Church of England condemneth in the Article, the popish doctrine concerning the worshipping of Images. The Appealer appro-ueth the doctrine, and condemneth the practice onely.
- 2 The Church of England teacheth it to be vn-lawfull, to set vp Images in Churches, because it cannot be done without vnauoidable perill of Idolatry. The Appealer alloweth the setting them vp in Churches.
- 3 The Church of England forbiddeth all religious vse of Images, allowing meere ciuill, or historicall. The Appealer alloweth Images for religious imployments.
- 4 The Church of England denyeth any worship due to Images. The Appealer granteth any worship, saue *Latria*: hee stickes not at *Dulia*, if it trench not vpon *Latria*.

In all which points of Doctrine hee perfectly accordeth with *Bellarmino* and the Church of Rome, onely hee disclaymeth their practice, as also *Polidor Virgil*, and many other ingenuous Papists doe.

Of the Crosse.

Harmony.

Church of Rome.

Bell. Book 2. of the Images of Saints. c. 30. The signe of the Crosse workes miracles, not out of a natural virtue that it hath, as a figure, But as a signe instituted of G O D. Note, that there are three wonderfull effects of the crosse. 1. it terrifieth, & putteth deuils to flight. 2. It driueth away diseases, and all euils. 3. It sanctifieth those things upon which it is imprinted. The first effect it hath from three causes: from the apprehension of the deuill, the deuotion of man, and institution of God. For the

Appaler.

ANsw. to Gagg page 321. Our church alloweth the signe of the crosse, vseth it, commandeth it; & I could tell you some experimented effects of it.

App. p. 280. What if I meant some experimented effects of my own knowledge? what then? Can you controll, or convince me? What if upon diuers extremities I haue found ease, by vsing that eiaculary prayer of our Letany, By thy cross? And what if to testifie my faith, I made the signe of the cross?

Answ. to Gagg. pag. 320. Wee vse signing with the signe

Discord.

Church of England.

Book of Common Prayer. Then the Priest shall make a Crosse vpon the Childes forehead.

Booke of Canons Chapter of the signe of the Crosse. The Infant baptised is by virtue of Baptisme, before it be signed with the signe of the Crosse receiued into the Congregation of Christs flocke, and not by any power assign'd to the signe of the Crosse. The Church of England hath retained the

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

the Devill when he seeth the Crosse presently remembreth, that by the Crosse of Christ, hee was conquered, spoild, bound, & discōfited. Hence it is, that he flyes from the Crosse, as a Dog doth from a stone, or staffe, with which he hath beene strucke. Againe, the Crosse hath a force from the worke of him, that worketh with it, or vseth it; after the same manner as prayer hath. For the signe of the Crosse is a kinde of the calling upon the merits of Christ crucified. expressed by the signe of the Crosse.

signe of the Crosse, both in the forehead, and elsewhere, witnesse that solemne form in our Baptisme, for which we are so quarrelled by our factious. The flesh is signed, that the soule may bee fortified, saith Tertullian, and so doe wee.

Appeale p. 268.

What hindereth, but that I may signe my selfe with the signe of the Crosse, in any part of my body, at any time, at night when I goe to bed, in the morning when I rise, &c?

the signe of the Crosse, being purged from all Popish Superstition and errour, for the remembrance of the Crosse, accounting it a lawfull, & outward ceremony, and honourable badge.

In this point, touching the signe of the Crosse, the Appealer differeth from the Church of England in two particulars.

- 1 He falsely imposeth vpon the Church of England, *That in her forme of Baptisme shee useth the signe of the Crosse vpon the forehead, and else-where.* That [*else-where*] is not to be found in the forme of Baptisme, or els-where in the constitution, or practice of our Church.
- 2 He ascribeth operative Power, and *experimented effects*, to the Crosse: and seemes to father some such error vpon the Church of England, saying, *That wee signe the flesh, that the soule may be fortified, so wee:* whereas the Church of England in the Canon, will haue no power, or efficacy, to be ascribed to the signe of the Crosse; but onely a kinde of significancy, and honorable representation of Christs death vpon the Cross. And more then this, I will not beleue touching any efficacy of the signe of the Crosse, till I finde by experience, that the Appealers signing his lips with the signe of the Crosse, makes him a faire-spoken, and his signing himselfe on the brest with the signe of the Crosse, makes him a Good man.

Of Invocation of Saints.

Harmony.

Church of Rome.

COUNC. of Trent
Sess. 25. The
holy Synod comma.
deth all Bishops and
others, to whom the
office and charge of
teaching is comit-
ted, that, according
to the use of the Ca-
tholike and Aposto-
like Church, they
diligently instruct
their congregations
touching the inter-
cession and invoca-
tion of Saints; tea-
ching them, that it
is good, and profita-
ble, humbly to call
upon them, to flye
unto their prayers,
help, and aid: and
that they impiously
conceine, who deny
that Saints, enjoy-
ing eternall happi-
nesse.

Appealer.

G Agg pag. 200
Perhaps there
is no such great im-
piety, in saying, [S.
Laurence, pray for
me.]

Ibid. p. 203. Now
the case of Angels-
keepers, in point of
Advocation, & In-
vocation, is much
different from other
Angels, not Guar-
dians; as being con-
tinually attendant,
alwayes at hand,
though invisibly:
& therefore, though
we might say, Saint
Angell-keeper, pray
for me; it followeth
not, we may say, St.
Gabriel, pray for
me.

Invocation of
Saints, page 99.

If

Discord.

Church of Engl.

A Rtic. 22. The
Romish doc-
trine cōcerning In-
vocation of saints,
is a fond thing,
vainly invented,
grounded vpon no
warrant of Scrip-
ture, but rather re-
pugnant to the
word of God.

Homily of Prayer
2 part. pag. 114. In-
vocation or prayer
may not bee made
without faith in
him, on whō they
call; wherupon we
must onely & soly
pray to God. For
to say, wee should
belceue, eyther in
Angel, or Saint, or
any other liuing
creature, were hor-
rible blasphemy a-
gainst

Church of Rome.

Appaler.

Church of Engl.

nesse with God, are
to be called vpon, or
that the calling vpon
them is idolatry;
or that it is repug-
nant to the word of
God; or that it dero-
gateth from the ho-
nour of the only Me-
diator between God
& man, Iesus Christ
Bellar. of the bles-
sednes of Saints.
booke 1. chap. 19.
Holy Angels, & men
departed this life,
are piously & profi-
tably called vpon by
the liuing.

If thus my selfe re-
solued doe inferre;
[Holy Angel keeper
pray for me] I see no
reason to be taxed
with point of Pope-
ry, or superstition,
much lesse of absur-
dity, or impiety.

Answ. to Gagg.
p. 229. Saue al other
labor in this point;
prone but onely this,
their knowledge of
any thing ordinari-
ly, I promise you,
straight, I will say,
Holy Saint Mary,
pray for me.

gainst God, & his
word. *Ibid.* Is there
any Angel, Patriark
or Prophet among
the dead, can know
the meaning of the
heart? &c.

Bishop Andrewes
Answ. to Bellarmins
Apol. pag. 180. Al-
leadgeth, The Sy-
nod of Laodicea,
did forbid praying
to Angels.

Defence of the
Church of England
against Spalata. c. 60.
You aske, why
Saints are not to
be called vpon? Be-

cause you haue no command of God to call vpon them. Now
in the worship of God, God comandeth, *Deut. 12. 23.* What
I command thee, that onely doe thou: Because you haue no
example in Scripture of calling on them, but that of *Iohn, A-
poc. 19. 10.* See thou do it not, worship God: Because it is wil-
worship after the commandements & doctrines of men, con-
demned by the Apostle, *Col. 2. 22.* Of which God said of old,
Who required these things at your hands? *Esay 1. 12* And of
which our Sauour saith, In vaine doe they worship me, tea-
ring for doctrines the commandements of men, *Mat. 15. 9.*

White. Answ. to Fisher. page 335. Invocation of Saints is iniu-
rious to the onely mediatorship of Christ.

In this point touching the Inuocation of Saints : the Appealer differeth from the Church of England in two particulars :

- 1 That he maketh a difference betweene Angels, (especially Guardians) and other Saints, in respect of Invocation : whereas the Church of England putteth no such difference. But indifferently forbiddeth the calling vpon Saints departed, or Angells : *Guardians*, or *others*. And the reasons they alledge are as strong against the one, as the other.
- 2 The Appealer denyeth Inuocation of Saints, onely vpon this ground ; that the Saints departed, ordinarily, know not our affayres : and consequently, he maketh Popish Invocation idle and foolish, but not impious, blasphemous, iniurious to God, and our Sauour. Whereas, the Church of England denyeth Invocation of Saints vpon many other grounds ; and maketh it idolatrous, iniurious to Christ, yea and blasphemous, as appeareth in the places aboue alleadged,

Of Extreme unction.

Harmony.

Church of Rome.

COUN. of Trent
Ses. 14. cap. 1.
*The holy unction of
the sick, is instituted
by Christ, as a truly
and properly called
Sacrament of the
new Testament.*

*Ibid. cap. 2. The
effect of this Sacra-
ment is, the wiping
away of all those sins
in the sicke, which
remain to be expia-
ted, & the relieving
and strengthening
his soule.*

Appealer.

ANSW. to Gagg.
ch. 37. p. 267.

*That Sacramental
unction is not to be
used to the sicke.
Use it if you will. We
hinder you not. Nor
much care or en-
quire what effects
ensue upon it. But
obtrude it not on
vs, or vnto the
Church, as in censu
of the Sacraments
of the Time of
grace, &c.*

Discord.

Church of Engl.

ARt. 25. There
are two Sacra-
ments ordained of
Christ in the Go-
spell, that is to say,
Baptisme and the
Supper of the
Lord. Those five
commonly called
Sacraments, Con-
firmation, Penāce,
Orders, Matrimo-
ny, & Extreme vn-
ction, are not to be
counted for Sacra-
ments of the Go-
spel, being such as
haue growne part-
ly of the corrupt
following of the
Apostles, partly are
states of life allow-
ed in Scriptures.
But yet haue not
like nature of Sa-
cramēts with Bap-
tisme & the L. Sup-
per. In

In this point touching Extreme vnction, though the Appealer doe not fully ioyne hands with the Papists, and shake hands with the Church of England; yet he maketh the vsing of Extreme vnction, or not vsing it; the attributing of such effects, as the Church of Rome erroneously (if not impiously) ascribeth to it, or not attributing, a light matter, of no great importance; a thing indeed not to be obtruded vpon the Church, as necessary: yet a thing, for ought that he saith to the contrary, that may be not vnlawfully vsed. Whereas the Church of England, or at least, the most approued Writers in the Church of England, make the adding of any new Sacrament, and attributing a diuine, & spirituall effect vnto it, without commandement, or warrant of God's word, to be a grieuous sinne, & breach of the second Commandement. And if it may haue such an effect, as to wipe away all sinnes remaining in the sicke, our Church should very much wrong the sicke not to administer it to them. It concernes vs therefore to enquire of any such effects, and finding that it hath none, to condemne it, as not onely vnwarranted by Scripture, but also derogatory to the efficacy of the the other Sacraments, and Christs blood.

Of assurance of Salvation.

Harmony.

Church of Rome.

Conc. of Trent.
Sess. 6. canon 13
If any man say, that
to obtaine remission
of sins, it is necessa-
ry, that a man be-
leeue certainly, and
without any hesita-
tion, or questioning,
in regard of his own
infirmity and dispo-
sition, that his sins
are remitted him,
let him be accursed.

Counc. of Trent
Sess. 6. Canon 14.
If any say, that a
man is absolved frō
sin, and iustified,
because he certainly
beleeueth that hee is
absolved and iusti-
fied; and that none
is iustified, but hee
that beleeueth, that
hee is iustified, let
him be accursed.

Appaler.

ANsw. to Gag.
pag. 186. If
we consider our own
disposition, wee as-
signe no more, then
probable and coniec-
turall assurance.
This Bellarmine as-
signeth; this is e-
nough. Faction may
transport a man to
wrangle for more,
but when once they
ioyne issues, the dif-
ference will not bee
much. Much, or
little, great, or smal,
thus, or so, the
Church of England
is not touched, that
assigneth it neither.

Appeale page
213.

Discord.

Church of Engl.

Homily of the
passion. p. 186.
What meanes is
that? It is faith:
not an inconstant
or wauering faith,
but a sure, stedfast,
grounded, and vn-
fained faith.

Pag. 187. The on-
ly meanes and in-
strument of salua-
tion required of
our parts, is faith:
that is to say, a sure
trust and confi-
dence in the merits
of God, whereby
we perswade our
selues, that God
both hath and will
forgiue vs our sins,
and that hee hath
accepted vs again
into his fauour, &
that he hath relea-
sed

Church of Rome.

Ibid. Can. 12.
If any say, that iustifying faith is nothing else, but a confident relying on Gods mercy, forgiving our sinnes by Christ, or that this confidence is the only faith, whereby we are iustified, let him be accursed. Ib. c. 16
If any say, or beleene, that hee shall certainly haue by absolute and infallible certainty the great gift of perseuerance to the end, vnlesse he know, and haue learned it by speciall reuelation, let him be accursed.

Appealer.

213. *I professe, I am not of that opinion with you: and whatsoever you may resolve for your crying Abba, Father, secundum presentem iustitiam, I craue pardon, I cannot thinke that you are, may, or can bee so perswaded, secundum statum futurum.*

Wee must apprehend the merits of Christs death and passion by faith, nothing doubting but that Christ by his owne oblation, and once offering himselfe on the Crosse, hath taken away our sinnes, and restored vs againe into Gods fauour.

Church of Engl.

sed vs from the bonds of damnation, and receiued vs into the number of his elect people.

Et post. Wee must take heed, that wee doe not halt with GOD, through an inconstant and wauering faith, but that it be strong and stedfast to our liues end:

The point of Perseuerance hath such affinity with this point of assurance of saluation, that what is wanting in this, may be supplied out of the former Parallel. Al that I here obserue, is, that the Appealer fully accordeth with the Councell of Trent, not only in the conclusion, but in the very reason alleadged by the Councell for the ground thereof.

Of the Popes Primacy.

Harmony.

Discord.

Church of Rome.

IN the forme of
oath prescribed
in the Bul of Pius 4
annext to the Cou-
cell of Trent. I ac-
knowledge the holy
Catholicke and A-
postolicke Church of
Rome, to be the Mo-
ther, and Mistresse
of all Churches: and
I vow and sweare
true obedience to
the Bishop of Rome,
the successor of Pe-
ter, the Prince of
the Apostles, & Vi-
car of Iesus Christ.

Bellarmin. de
Romano Pontif.
lib. 4. c. 1. The Pope
is supream iudge in
cōtrouersies of faith
and manners.

Appaler.

ANsw. to Gag.
p. 29. I could
interpret S. Anselm
well enough; as that
if a controuersie
were referred by the
Church, or an here-
sie to bee corrected
in the Church, wch
touched the case of
the Catholicke
Church, it could not
be put ouer more fit-
ly to any one man,
by the Church re-
presentatiue in a
Councell, then vn-
to the Pope, first Bi-
shop of Christen-
dome, of greatest,
not absolute power,
among Bishops.

Church of England.

HOm. for Whit-
sunday, second
part. pag. 214. 215.
First, as touching
that they will bee
termed vniuersall
Bishops, & Heads
of all Christian
Churches through
the world, wee
haue the iudge-
ment of Gregory
expresly against
them: who, wri-
ting to Maritimus
the Emperour,
condemned Iohn
Bishop of Con-
stantinople in that
behalf, calling him
the Prince of pride,
Lucifers successor,
and the forerun-
ner of Antichrist.

S. Bernard agree-

ing thereunto, saith, What greater pride can there bee,
then that one man should preferre his owne iudgement
before the whole congregation, as if hee onely had the

Spirit of God? And *Chrysostome* pronounceth a terrible sentence against them, affirming plainly, that whosoever seeketh to be chiefe on earth, shall finde confusion in heaven: and he, that striueth for the supremacy, shall not be reputed among the Seruants of Christ.

Homily against wilfull rebellion, 5 part, pag. 308. 309. The Bishop of Rome being by the order of Gods word none other then the Bishop of that one See and Diocesse, and neuer yet well able to gouerne the same, did by intolerable ambition challenge not onely to be Head of all the Church dispersed through the world, but also to be Lord over all Kingdomes of the world.

In this point, touching the Popes Primacy, though the Appealer comes not full home to the tenent of the Church of Rome, yet he goeth too far, & pointeth at a most dangerous course, of referring the iudgement of controuersies of faith, that concerne the whole Church, vnto the Pope. Which course, if (with Master *Mountagues* good approbation) we should take in the great controuersie touching the Head of the Church, the Power of the See of Rome, the causes of our Separation from that Church, and all the controuerted points betweene vs, *conclamatum esset*; he, that hath but halfe an eye, might see, what the issue would bee. This resolution of M. *Mountagu*, if he hold still, it will bee expected, that in the next edition of his booke he change the title now prefixed [*Appello Casarem*] into *Appello Papam*.
The

The markes of the Beast were come out in the Pope before *Anselmes* time, and since they are so apparent in him, that other learned Diuines make the Pope whole Antichrist, and the Appealer himselfe makes him halfe the Antichrist, pag. 149. and an entire Apostata from Christ and his kingdome: And was there no fitter Bishop in all Christendome to decide controuerfies concerning the whole Church of Christ, then he who is either halfe or whole Antichrist? but of this point see more in the *Writ of error*.

Of Antichrist.

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

Bellarmino de Romano pontif. lib. 3. c. 13. *The seat of Antichrist shal be in Ierusalem, not Rome; for Enoch and Elias are to fight with Antichrist in Ierusalem.*

Ibid. c. 12. Antichrist shall properly come for the Iewes, and shall be receiued by

A Nsw. to Gagg page 74. 75. *I am not of opinion, that the Bishop of Rome personally, is that Antichrist, nor yet that the Bishops of Rome successiue-ly, are that Antichrist, so spoken of.*

App. p. 146. Whether the Pope of Rome, or the Popes of

Homily against wilfull rebellion, 6. part. p. 316. *The Bishop of Rome, vnderstanding the superstition of Englishmen, and how much they were inclined to worship the Babylonical Beast of Rome, and to feare all his threat-*

Church of Rome.

Appealer.

Church of Engl.

by them as the Mes-
sias; he shall be cir-
cumcised, and keepe
the Sabbath for a
time.

Ibid. cap. 18. The
frensis of Hereticks
are refelled, by wch
they do not so much
proue, as impiously
affirme, that the
Pope is Antichrist.

This conclusion
is the scope of his
whole third book;
and he, and all Pa-
pists, who haue
written of this ar-
gument, apply
themselues wholly
to proue, that nei-
ther the Pope per-
sonally, nor the
Popes successiuelly
constitute that An-
tichrist, described
in the Apocalyps.

of Rome, either are,
or may bee accoun-
ted, or is that An-
tichrist, or Anti-
christ, my irresolu-
tion grew, as I haue
remembred, from
the much insuffici-
ency of their proofs,
that tender it stout-
ly, strongly, affectio-
nately, and tantum
non, as a point of
faith. Not any one
of their arguments
is, not all their ar-
guments together
are, conuincing.

Appeale p. 149.
I incline to the more
moderate, and tem-
perate tenent, and
rather of the two,
embrace, the Tur-
kish & Popish estate,
not seueral, but con-
ioyned, doe consti-
tute That Anti-

threatnings, and
causelesse cursings,
&c.

The Pope is im-
plyed to be that An-
tichrist, in the pray-
er of thanksgiuing
for our delinerance
from the powder
Treason. [Root
out that Babylo-
nish and Antichri-
tian sect.]

And in the mor-
ning prayer appoin-
ted for priuate hou-
ses, [Confound
Satan, Antichrist,
with all hirelings,
&c.]

See K. James in his
premonitory pre-
face, & his Coment
vpō the Revelation.

Iuel Def. of Apol.
par. 4. c. 9. diuis. 3.
B. Abbot and B.
Downam de Anti-
christo. B. Andrewes
resp. ad Car. Bel. Ap.
à capite 9. ad 13.

should

should it not be as lawfull for mee to opine, that the Pope is not that Antichrist, as for others to write, to preach, to publish, to tender to proceeders this proposition, *The Pope is Antichrist?* Ib. p. 154. *The Turk is, and hath bin long possessed of Ierusalem, that holy City. The Iewes, when Mahomet first declared himselfe, came flocking vnto him, as to their Messias, the sooner, & rather, because hee was circumcised.*

In this point, touching Antichrist, the Appealer agreeth with the Church of Rome, and dissenteth from the learnedst Diuines in *England*, and other reformed Churches, both touching the maine conclusion [The Pope is Antichrist:] and touching the seat, doctrine, and character of Antichrist; which they apply to the Pope; hee with the Papists to the Turke. As for the Protestant arguments taken out of the *Apocalyps*, to proue [the Pope to be the Antichrist,] *Bellarmino* calls them *deliramenta*, dotages; and the Appealer, to shew more zeale to the Popes cause, straineth farther, and termes them *Apocalypticall frensies*; which, proceeding from the mouth of a Protestant Antigagger and Appealer to King *Iames*, *Non sani esse hominis, non sanus juret Orestes.*

Of

Of Limbus Patrum.

Church of Rome.

Bellar. de Anim. Christi, l. 4. c.

11. The soules of the godly were not in heauē, before Christs

ascensio. Id. de Sact. beat. lib. 1. c. 20. If they demand, why

prayers of the liuing were not reuealed to the Fathers in Limbo, and are now re-

uealed to the Saints in heauen? I an-

swer, that the Saints in Limbo did not take care of our af-

faires, as the Saints doe in heauen, neither were they then set ouer the Church, as now they are.

Appealer.

G Agg pag. 278 Though they

were not in heauen in regard of place, yet were they in hap-

pinesse, in regard of state. Ib. 281. Let

them not haue been in heauen before our Sauiour, I deny it

necessarie they were therefore in Hell: that region I call

Abrahams bosome, which though it bee not Heauen, yet is it higher then hell.

Church of England.

Homily concer-ning Prayer,

pag. 122. The scripture doth acknow-

ledge but two places after this life; the one proper to the elect and bles-

sed of God; the other proper to the reprobate and

damned soules.

Ibid. pag. 122. S.

Augustine doth acknowledge onely two places after

this life, to wit, heauen, and hell.

In this point, though the Appealer dissent from the Romanists in a circumstance on the bye, about the situation of *Limbus Patrum*, (for they place it nearer the confines of hell, the Appealer nearer heauen) yet he agreeth with the in these 2 main conclusions:

1 That there is, or at least was, a place for soules after this life distinct from heauen and hell.

2 That the soules of the Fathers, before Christs ascension, were not in heauen, but in that third place.

Of Traditions.

Harmony.

Church of Rome.

Conc. of Trent. Sess. 4. decret. 1. The holy Synod of Trent, (finding this truth and holy discipline to bee contained, partly in Scriptures, & partly in unwritten traditions, which either were taken from Christs mouth by the Apostles, or were delivered by the Apostles themselves inspired by the holy Ghost, and have passed as it were from hand to hand to us, and following the example of the Orthodox Fathers) doth with the like religious affection & reuerence re-

Appealer.

ANsw. to Gag. pag. 42. That most learned, religious, and most iudicious writer (hee meaneth St. Basil de Spiritu sancto, which Treatise Erasmus, Bishop Bilson, and other iudicious Diuines proue to be counterfeit) saith no more then is iustifiable touching traditions. For thus saith he:

The Doctrine of the Church is two wayes delivered vnto vs: First, by writing; then by tradition from hand to

Discord.

Church of Engl.

Article 6. Holy Scriptures containe all things necessary vnto saluation; so that what soeuer is not read therein, nor may be proued thereby, is not to be required of anyman that it should be beleued as an article of faith, or be thought requisite, or necessary to saluation.

Art. 20. Although the Church bee a witnes & a keeper of holy writ, yet, as it ought not to decree any thing against the same, so, besides the same ought it not to enforce any thing to be

Ff

be

Harmony.

Discord.

Church of Rome.

Appealer.

Church of Engl.

receiue, & entertain
all the booke of the
old and new Testa-
ment; as also the
traditions theſelues
pertaining to faith
and manners.

to hand bothe are
of alike force or va-
lue vnto piety.

be beleeued for ne-
cessity of ſaluation.

Art. 21. Things
ordained by Ge-
nerall Councils as
neceſſary to ſalua-
tion, haue neither
ſtrength nor au-
thority, vnleſſe it
may be declared,
that they be taken
out of holy Scrip-
ture.

In this point touching Traditions, the Appealer
conſenteth with the Church of Rome, and differeth
from vs in two particulars:

1 In that he admitteth of doctrinall Traditions
belonging to faith and manners. We acknow-
ledge traditions concerning diſcipline and the
rites and ceremonies of the Church, but not
concerning the doctrine, or matter of faith
and religion.

2 In that he equalizeth vnwritten traditions to
holy Scriptures: ſuch traditions, as we receiue,
we hold and eſteeme farre inferiour.



A WRIT OF ERROVR SVED AGAINST THE APPEALER.



Ortensius, that spruce O-
ratour, commenced an
action against a Citizen
of Rome, for rushing
hastily vpon him, and
thereby disordering, and
pressing down the pleats
of his gowne. Many such actions haue
been heretofore entred, and pursued against
such, as haue rudely or carelessly crushed a
pleat in the Spouse gowne, or ruffled a set
in her ruffe; I meane, with their pen glan-
ced (though vnwittingly) at a ceremo-
nie of order, or ornament of decency. But
now, when not her rayment of needle worke,
wrought with diuense colours, (that is, much
variety of rites, and ceremonies, or her attire,
is some way wronged, or soyled,) but

*A. Gell.
not. At.*

her body is wounded, and that by her Watchmen;
and her vaile (which distinguished her from
the Whore of Babylon,) taken away: yet few,
or none dare plead for her against an Ap-
peale to her most tender, and gracious nursing Fa-
ther. Nay, (which is more to be admired)
they, who out of a loue to the Church, (as
is pretended,) haue had a jealous eye ouer
the Presse, and haue procured other Pam-
phlets to be called in, (though put forth by
lawfull authority,) haue yet beene most for-
ward to put forth this booke, which was
stayed vpon just cause, and had certainly
miscarried, and neuer seene the Sunne, had
not present helpe beene got by a strong man-
midwife; whether is it, because that some are
more sollicitous of the Temporall estate of the
Church, impeached by Puritanisme, then of
the Spirituall, in danger of being vtterly o-
uerthrowne by Popery? Or (because they
would haue Popery and Puritanisme more
eauen ballanced, then they are) that their
accesse to either might be of more moment?
or is it, because (as the Appealer hath taught
vs) that there are certaine in this Kingdome
[tantū nō in Episcopatu Puritani,] there are also
some

some of the *Clergie*, that are *tantum non in vx-*
oratu Papistæ: or, as *Aristotle* said of *Theodo-*
rus, that the making of Epithites was *ὅλη ὁλο-*
σάπη τέχνη, *Theodorus his whole art*; so the oppo-
 sition to *Puritanisme* is all the Religion they
 seeme to profess? Right of *Ithacius* his stamp,
 who mightily bending himselfe against the
 heresie of *Priscillianists* [*Heretiques of a strict*
and seeming-holy life,] the hatred of which
 euill was all the vertue he had, became so
 wise in the end, that euery man carefull of
 vertuous conuersation, studious of Scrip-
 ture, and giuen to any abstinence in diet, was
 set downe in his Kalender for a suspected
Puritan, I should say, *Priscillianist*: for whom
 the onely way to proue the soundnesse of
 faith to this man, was, by a more licentious
 and loose kind of behauour. But I am too
 shallow to enter into the depth of these
 mens proiects: Sure I am, that if a *Puritan*
Gnat be caught by them in the Presse, they
 will straine it euen vnto death; but for ma-
 ny a *Popish Cammel*, they swallow downe
 readily, neuer sticking so much as at the
 bunch in the backe: which taxe of *titheing*
Mint and Commin, lest I my selfe might bee

Sulpit. Se-
uer. hist.

liable vnto, [in noting the smaller and subtiler errours in the Appealers Booke, and passing by the greater,] I thought fit to point at now in the second place some fouller and grosser errours in the Appeale; yet but point at; because I am certainly informed that many sharper sickles then mine, are in this haruest. *Arminianisme* comes vp but thinne, and in many passages scarce discernable; but *Popery* is euerywhere thicke and rancke. Doubtles in many the particulars, set down in the former Tablet, besides diuers others, *ne Athenæ quidem ipsæ sunt magis Atticæ*, Rome her selfe is not more Romish, then the Ap- pealer. What should I marke out with a coale diuers errours in his booke of a blacker hiew, and deeper taint? whereof I cleare his conscience, but cannot his pen. In his, as in the pen of *Demosthenes*, there is a virulent poyson; but, I hope, he hath not sucked it out, as *Demosthenes* did.

In the answer to the Gagge page 68. in expresse and direct termes hee denyeth the *Princes supremacy*: [That a woman may bee supreme Gouvernesse of the Church in all causes, as well Ecclesiasticall, as Temporall, as *Queene Elizabeth*

zabeth was. As Queene Elizabeth was? with
 lye, and all. No Protestant euer said so of Queen
 Elizabeth: No Protestant euer thought so, of
 any woman. You shamelesse pens, and brazen
 faces.] In the Appeale page 94. he deliuereth
 plaine *Vorstianisme*; [*Deum ire per omnes-ter-*
ras, tractusque maris, calumque profundum.
 They meant it substantially, and so impiously.
 Christians doe hold, and beleue it too; but dispo-
 singly, &c. in his prouidence.] If God be euery
 where but disposingly, and in his prouidence,
 and not substantially; then is hee in his sub-
 stance confined to certaine places; if confi-
 ned, then not infinite; and what did, or
 could, *Vorstius* dogmatize more impiously?
 Saint Paul teacheth vs, that it is not enough
 for a man to conceiue rightly in matter of
 faith, but he must take heed, hee hold to a
 forme of wholesome words. Such, I am sure, the
 former are not, nor the like, Answer to Gag.
 page 262. [*Is Christ an Angell, and not a true*
one? in appearance, not in substance? who euer
heard such stuffe from a Priests lips? Nay I may
 more truly retort this speech, Is Christ a
 true Angell, and that in substance? who e-
 uer heard such stuffe from a Priests lips? For,
 if

if hee bee an *Angel* in substance, and that a true one; he must be so either according to his *Diuine nature*, or *humane*: if hee say, according to his *humane*, he dasheth vpon *Marcions*, or *Apollinaris* his *heresie*, and denyeth, by consequence, the verity of his humane nature: if he make him an *Angell*, and that a true one in substance according to his *diuine nature*, he maketh shipwracke of his faith against *Arrius* his rock, and by consequence, euerteth his diuine nature. For euery *Angelicall substance* is finite, the *deity* infinite.

I haue purposely taken all the Gall out of my inke, because I would not *dentem dente mordere*, exasperate his exasperating style: yet, I cannot but say, that the Appealer, in describing the *markes* of the *Beast*, acts the *Beasts* part. For, Appeale page 154. hee maketh *Circumcision* [a *sacrament* sometime instituted by *God*] a *marke* of the *Beast*; and [to make all correspondent] he placeth, or must place the *foreskin* to be cut off in the forehead, or the hand: for there was the *marke* of the *Beast* receiued, *Apoc.* 14.9.

If the Appealer did bethinke himselfe, how open he lyeth to the lash, I perswade
my

my selfe he would plucke away many cords from the cruell whip of his pen. He scourgeth from the first page to the last, throughout his booke, the novellizing *puritans*; and in that ranke, [take it as they will] not only our *accomplished Doctors*, but our *reuerend Prelates*: *Tantum non in Episcopatu Puritani*, are disciplined by him, Appeale page 111. A man would thinke, that, as it was said of *Luther*, that couetousnesse was not incident to his nature, [he had such a peculiar antipathy to that vice:] So the Appealer (whatsoever other imputation he might bee lyable vnto) could not be charged, no not by malice it selfe, with *Puritanisme*. *Citiùs crimen honestum, quàm turpem Catonem feceris*; There is such an antipathy in his nature to that humour. Yet see a pang and flash of *Amsterdamian zeale*, Answer to Gagg page 92. *The Corinthian was restored without a Bishops seale; a Commissaries direction to the Parson. He payed no rate, no fees for restitution, or standing rectus in Curiâ*. Is not this a spoone-feather of the *Martinists brood*, a bitter scoffe at the practice of our *Ecclesiasticall Courts*? Howsoever, if the Appealer had onely trod a little awry, either

in the *high* path of *popery*, or by-path of *puritanisme*; I, for mine owne part, would haue borne with it; and that in respect of his otherwise commendable parts, and profitable paines in the Church: but when he halteth downeright betweene two religions, none, that desireth *orthomedeiv* to walke with a right foot, can endure him.

And doth he not limpe? nay doth he not halt downe-right? doth he not weare a *Lin-sie-woolsey* garment, Answer to Gagg page. 13. and 14? Truth is of two sorts amongst men, manifest, and confessed truth; or more obscure, and involved truth. In his *quæ apertè posita sunt in Scripturis, inveniuntur illa omnia, quæ continent fidem morésque vivendi, spem scilicet & charitatem*. Plainly deliuered in Scripture are all those points, which belong vnto Faith, and Manners, Hope and Charity, to wit. And accordingly I doe know no obscurity vpon these: I know none of these controuerted inter partes: The Articles of our Creed are confessed on both sides, and held plaine enough. The controuerted points are of a larger, and inferiour alloy: of them a man may bee ignorant, without any danger of his soule at all. A man may resolute, or oppose this way, or that way, with-

out perill of perishing for euer. &c.] It is most euident in this place, that the parties, he speaketh of, are the *Papists and we*: for there are no other haue any triall in this Chapter or matter of debate. By [*partes*] in many other places of his booke he vnderstandeth Papists and Protestants: and here he cannot meane any other, but the Gagger and his complices on the one side; and the Protestant Church on the other side, as the antecedents and consequents doe manifest.

Now if the differences betweene the *papists and vs*, are of such an *inferiour alloye*, that little reckoning is to be made of them, because they adde nothing to, or take nothing from the summe of sauing knowledge; how much haue all the reformed Churches in Christendome to answer at the dreadful Tribunall of Christ, for making so great a rent in *Christs seamlesse coat*, vpon so small occasion? If the controuerted points be like *herbe Iohn* in the pot, that may be in, or out, without perill at all; why haue all our *Prophets*, (sithence *Luther* at least) cryed, *Mors in ollâ, mors in ollâ, Death in the pot*: O blessed Martyrs, who sithence the beginning of *Reformation* haue

watred the seed of the *Gospell* with your
 blood, put off your long white robes, and
 garlands, and put on sackcloth, and ashes;
 for you dyed vpon no good ground, you
 shed not your blood in zeale, but spilt it in
 folly: *Martyrs* you may be of *schisme*, or *ob-*
stinacy, or *indiscretion*, but not of *faith*; if those
 points, you suffered for, belonged not at all
 to *faith*. *Diffido oculis meis, & identidem in-*
terrogo, an legerim, an viderim: I suspect mine
 eyes, I question my Copy, I demand of my
 selfe againe and againe; Is it possible a *Diuine*
 of no inferiour alloy, should vtter such an
 incredible paradoxe? wee dissent from the
 Church of Rome about Christ and his offi-
 ces, the foundation of faith; the Scriptures,
 the rule of faith; the Church, the subiect of
 faith; the Sacraments, the seales of faith; ius-
 tification, the proper effect of faith; and good
 workes, the fruit of faith: nay wee contest
 about the very nature, and essence of faith.
 And are none of these matters of faith? doe
 none of these belong to faith, or manners?
 If our debates are, *de tribus capellis*, about the
fringe, not the *Spouse coat*; about the barke,
 and not the body of Religion; then hath not
 the

the Church of Rome erred in matter of faith; and if she hath not, then the Church of England hath erred, in charging her with error, not onely in matter of ceremony, and discipline, but also in matter of faith, Art. 19. If the Church of England hath erred in this Article, the Appealers false oathes must needs be answerable to his degrees and preferments, for so oft hath he sworne to that Article among the rest. But he yeeldeth vs a reason, [*The Articles of our Creed are confessed on both sides, and held plaine enough.*] on both sides? hee might say, on all sides, and hands: For the *Arrians* in Polonia, the *Antitimitarians* in Transilvania, the *Nestorians* in Greece, the *Anabaptists* and *Socinians* in the Netherlands, doe all rehearse the Articles of the Creed, and hold them plaine enough. Let him peruse al the bedrol of heretikes, condemned by the Church of God in all ages, drawne by *Irenæus*, *Epiphanius*, *S. Augustine*, *Philastrius*, *Alfonsus a Castro*, and others, and he shall hardly pitch vpon any sort of Heretickes, that directly either denyed, or artickled against the Articles of the *Apostles Creed*. And will he say none of these erred in matter of faith? but all

were and are in (*regiâ viâ*) the high way to
 heauen? If hee answer, that the heretickes,
 though they professed the Articles of the *A-*
postles Creed, totidem verbis, in the very words;
 yet they denyed, or depraue the sense, and
 brought in damnable errorrs, by conse-
 quence ouerthrowing those foundations of
 our faith: Our reply is at hand. As the grea-
 ter part of ancient heretickes, so at this day
 the Papists, confesse the Articles of the Creed,
 and hold them plaine truth; but they mis-
 interpret them, and by consequence shake,
 if not quite ouerthrow diuers of them. Ei-
 ther they, or we, misinterpret those three ar-
 ticles especially, concerning the *Catholike*
Church, the *Communion of Saints*, the *forgiue-*
nesse of sinnes; to which their great *Champion*,
ὁς ἀεὶ ἐνὶ σπᾶτι ἐχεται ἔναι, reduceth all the con-
 trouersies betweene our Church, and theirs.
 And for vndermining the articles of our
 Creed by consequences, and maintaining
 repugnances to them, the *Romish Pioners* are
 not farre behind the ancient enemies of our
 faith. *Manes* and *Vorstius* doe not directly
 impugne the article touching *God the Almighty*
Creator; nor *Marsion*, *Arrius*, *Apollinaris*,
Eutiches,

*Eutiches, Nestorius, and Socinus, the article concerning Christ the Redeemer; nor Macedonius, and the Pneumatomachi, the article concerning the holy Ghost; but they held such doctrine, which was not comortable with those articles. And how the Romish doctrine of Invocation of Saints, and Angels, may stand with the first article rightly expounded [I beleue in God]; and their doctrine of Iustification by inherent righteousness, with the second [and in Iesus Christ]; and of transubstantiation, with the article of Christ his Incarnation, and Ascension; and of a Catholick visible Romish Church vnder one visible Head, with that [I beleue the holy Catholicke Church]; and of vncertainty of saluation, with those [I beleue the remission of sins, and life euerlasting]; I desire to bee enformed by the Appealer, which I could neuer yet bee by any Romanist. Vpon this most false and deceiueable ground [that the differences (*inter partes*) are not in matters *de fide*] hee buildeth two most dangerous assertions [that a man may be ignorant of them without any perill of his soule at all: and, A man may resolue or oppose this way or that way without perill of perishing.] Tum maxi-
me*

me oppugnaris, si te oppugnari nescis: The greatest danger of all is, when in place of danger wee suspect none. A man that enters into a plaguy house, if he know not of it, is more subiect to infection through his carelesse boldnesse. And they, who speake fauourably of the Romish Church, compare it to a Pest-house, in which yet through Gods extraordinary mercy a man may be without mortall infection, but cannot possibly be without danger. If there be no danger in Romish Schools and Temples; if a man may be at Masse, and incur no perill of Idolatry, in the adoration of the Hoste, innocation of Saints, worshipping of Images, Reliques, and the like: blot out all the parts of the largest and learnedst Homily in all the booke, intituled, *Against perill of Idolatry*. Here I appeale to the Appealers conscience; Is it no perill at all to the soule of man, to be ignorant, which are the true inspired Scriptures? which is the true Church? which are the Sacraments instituted by Christ? what is the pure worship of God in spirit, and truth? what are the prerogatiues of Christ, and priuiledges of his Saints? what is that faith we are justified, and saued by? All these, and many more,

more, are controuerted points; and doe none of these strengthen, or weaken our title to the *Kingdome of Heauen*? I haue no commission to inlarge the bowels of my *Sauour*; and most vnwilling am I to straiten them, or close vp his side against such ignorant persons, who neuer had, nor could haue means to come to the full light of the *Gospell*: yet I am not ignorant, what *Saint Augustines* iudgment is euen of *invincible ignorance* in points of faith; *Sed & illa ignorantia, quæ non est eorū, qui scire nolunt, sed eorum, qui tantum simpliciter scire nesciunt, neminem sic excusat, ut sempiterno igne non ardeat; si propterea non credidit, quia non audiuit omnino, quod crederet, &c.* Not willfull ignorance, no not simple nescience can priuledge any from euerlasting fire, although he therefore beleueed not, because he neuer heard, what he should beleue. For that of the *Psalmist* is not without ground, *Poure out thy wrath O God on these nations, that know thee not*; nor that of the *Apostle*, when he shall come in flaming fire, to render vengeance to them, who know not God. But the *Appealer* restraineth not his assertion to *invincible ignorance*, be it affected ignorance, nay be it resolved error in the controuerted points, it

*Aug. de
grat. & lib.
arbit. c. 3.*

no way, in his iudgement, indangereth eternall saluation; either there is no crimen, or at least discrimen, in treading in either path, for he saith, [*A man may resolute or oppose, this way or that way, without perill of perishing for euer: Answer to Gagg pag. 14.*] *A braue resolution of a Protestant Diuine, to resolute, that a resolute Papist, a professed opposite to the doctrine of the Gospell, may goe away cleare with it, and not at all stumble at that stone, on which whosoever falleth, he shall be broken; but on whomsoever it shall fall, it will grinde him to powder. Matt. 21. 44.* I desire to be satisfied, whether doth the Appealer beleue, that the *Articles of Religion* established in our Church by *Authority*, standing in direct opposition, as they doe, to the *Trent decisions*, are expressely contained in the *Scriptures*, or may be evidently deduced from thence, or not? If not: then, according to the sixt article of the *sufficiency of the holy Scriptures for saluation*, they are no articles of faith, or religion. If they are expressely contained in *holy Scriptures*, or may be evidently deduced from thence, then they are *Gods truth*, set downe in his owne word; And is there no danger in resolving against *God*, in opposing
his

his word, in siding against that truth? which shall stand, and abide when heauen and earth shall passe away. I grant, euery doctrine contained in Scripture is not absolutely necessary to saluation; yet in the generall, this is a doctrine most necessary to saluation, to beleue, that all doctrine of Scripture is vndoubtedly true; and that to deny any part of Scripture, and much more deliberately to oppugne, and wilfully to oppose, is dangerous, yea damnable. And for the controuerted points in particular, the denying of the truth in them, lay so heavy on *Latomus*, & *Franciscus Spira* his conscience, on their death-beds, that in a fearful conflict of despaire, by reason of the hainousnesse of that sinne, they miserably gaue vp the ghost. And *Minerius Gallus*, for mainly opposing the doctrine of the Gospell, was so tormented with a burning in his bowels, that he had, as it were, a sense of the very paines of Hell-fire euen in this life. I tremble to rehearse what *Aubignius* reporteth in his history, concerning a late great King beyond the Sea, who, after he had embraced the *Romish faith*, and renounced the pure doctrine of the Gospell, was exceedingly

Pantaleon
in his histo-
rie.

perlexed in mind, and troubled in conscience; and aduised with his bosome friend (adiuring him to deale faithfully with him) whether, or no, in that his action of deserting the faith of the reformed Church, he had not committed the *impardonable sinne against the holy Ghost*.

*Iuel Apol.
part. 6. c. 6.
diuis. 1.*

*Answer to
Gag. pag. 50*

To illustrate this point, (concerning the necessity of departing out of Babylon, and perill of remaining in her,) let vs borrow a ray, or beame of a true *Jewel*: *Wee haue done nothing in altering Religion vpon either rashnesse or arrogancy; nay nothing, but with good leifure, and mature deliberation; neither had we euer intended so to doe, except both the manifest, and assured will of God reuealed to vs in holy Scripture, and regard of our own saluation, had euen constrained vs thereunto.* This indeed is the lustre of a true *Jewel*: but the false *Diamond* glareth on this wise: *The present Church of Rome hath alwayes continued firme in the same foundation of doctrine, and sacraments instituted by God, and acknowledgeth, and imbraceth communion with the ancient, and vndoubted Church of Christ; wherefore she cannot be other, or diuerse from it, for she remaines still Christs Church and Spouse.*

As

As in Ceiland, they say, *A Snake lurketh vnder euery leafe*; so wee may truly say of this passage of the *Appealer*, there is *poysonous error*, and *Satanicall doctrine* in euerie line.

First, it is an error of dangerous consequence, to affirme, that *the present Church of Rome holdeth the same foundation with the ancient and primitiue Church*. For, the present Church of Rome holdeth the twelue new *Articles*, added to the *Apostles Creed*; mentioned in *Pope Pius his Bull*, as *fundamentall points*, and necessary to *saluation*. The oath prescribed by the Pope runnes thus: *Cætera item omnia à sacris Canonibus, & Oecumenicis Conciliis, ac præcipuè à sacrosanctâ Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio; atq; profiteor, simulque contraria omnia, atq; hæreses quascunque ab Ecclesiâ damnatas, & rejectas, & anathematizatas, ego pariter damno, rejicio, & anathematizo. Hanc veram Catholicam fidem (extra quam nemo saluus esse potest) quam in præsentis sponte profiteor, & veraciter teneo, eandem integram & inuiolatam usq; ad extremum vitæ spiritum constantissimè (Deo iuvante) retineri, & confiteri, atq; à meis subditis, vel illis, quorum cura ad me in munere meo spectabit, retineri, doce-*

i Error.

*Adiect. ad
Calcem con-
cil. Trident.*

ri, & predicari, quantum in me erit curabo.

Whence I thus argue: First, In this forme of oath the twelue new Articles, together with the rest of the definitions of the Councell of Trent, are made part of the Catholicke faith, (which except a man beleue faithfully, he cannot be saued:) but neither these twelue new articles, nor any of them, were held as true by the ancient Church, much lesse as points fundamentall, and de fide; therefore the present Church of Rome holdeth not the same intire foundation of faith with the ancient.

Iuel. def.
Apol. p. 195
c. 9. diu. 1.
Rainolds
cont. Hart.
c. 8. sect. 1.
& thes. 1.
sect. 3. &
Apol. thes.
sect. 2. p. 29.
Bilson of su-
prem part. 4
pag. 361.
Kemnis. Ex.
am. Conc.
Trid. part. 1
Morney
praf. de sa-
crâ Euchar.
Lohn White
in his way

Secondly, the ancient Church of Rome held the Scriptures to be the onely perfect infallible rule of faith, and foundation of saving doctrine, (as is plentifully proued by Iuel, Rainolds, Bilson, Kemnisius, Morney, D. Francis White, and diuers others,) but the present Church of Rome holdeth otherwise, [making vnwritten traditions part of the foundation of faith, which, they say, is built partly vpon the written, and partly vpon the unwritten word of God;] Therefore the present Church of Rome holdeth not the same entire foundation of faith, with the ancient.

Thirdly, the articles of the Apostles Creed, rightly expounded, and taken in the sense and meaning of the Holy Ghost, were the foundation of the
ancient

ancient Churches faith; But the present Church of Rome holdeth not the articles of the Apostles Creed rightly expounded, and taken in the sense and meaning of the Holy Ghost; therefore the present Church of Rome holdeth not the same foundation with the ancient Church.

to the Church. digres. 3 p. 13.
Fr. White
Answ. to Fish. r. p. 32.
Calvin Antidot. Sess 4. p. 370.
Saseel
quest. 1.
Darius & Innus ad 1
controvers.
Bellar. l. 4. c. 3.

The proposition, or major, is not denied: the assumption may bee evidently proved, by instancing in some of the prime Articles.

The first article [*I beleue in God*] rightly expounded, teacheth vs that we ought to repose our confidence in God, and him onely; not vpon any Creature, Saint, or Angell; and therefore not to call vpon them; the consequence is the Apostles, Rom. 10. *How shall they call on him, in whom they haue not beleued?* this Article thus expounded, the present Church of Rome beleueeth not.

Secondly, *Faith in Iesus Christ*, rightly vnderstood, signifieth affiance in Christ for saluation, or a relying vpon Christ, with an assured perswasion for remission of sinnes, through his merits, and satisfaction. This interpretation of *faith in Christ*, the present Church of Rome is so farre from admitting, that it accurseth all those, who teach, the nature of justifying faith

Conc. Trid.
Sess 6. can. 12.

faith to consist in this *affiance*, or confidence.

Thirdly, the *Incarnation* of Christ, rightly expounded, implyeth, that Christ was once, and but once made of a pure *Virgin*, a true and perfect man like vnto vs in all things, sinne onely excepted, Heb. 2. 17. & 4. 15. And the Councell of Calcedon, in the fift Act against *Eutiches*, accurseth all those, who deny, that Christ retaineth still the properties of his *humane nature*, (such as the shape of man, proportion, dimension, circumscription, &c.) This article thus expounded, is not assented to by the *Church of Rome*; for the *Romanists* teach, that *Christ is made in the Sacrament by the Priest*. The learned *Iesuits* are not content with the adducing, or bringing of Christ into the Sacrament, where he was not before; [for that, say they, were onely a translocation, not a transubstantiation; a locall motion, not a substantiall mutation,] but in expresse words maintaine a new production of *Christs body made of bread*.

Bel'ar. re-
tract.

Again they teach, that *Christs body in the Sacrament, is whole in the whole, and wholly in e- uery part of the Host*, which is impossible, if, according to the definition of the Councell of Calcedon, he retaineth the properties of his hu-
mane

mane nature; to wit, extension of parts, proportion of limmes, distinction of members, &c. Whence I argue, They, who teach that Christ hath a body inuisible, indiuisible, insensible, impassible, ouerthrow the verity of his humane nature, and consequently deny the article of his Incarnation: But the Church of Rome teacheth that Christ (in the Sacrament, to wit,) hath a body inuisible, indiuisible, insensible, &c. Therefore the Church of Rome ouerthroweth the verity of Christ his humane nature, and consequently, denieth the article of his Incarnation. Fourthly, the article of Christ his Ascension rightly vnderstood, importeth that Christ is so ascended from the earth, that hee is not now vpon earth, but is contained, (according to his bodily presence, and humane nature) in the hea- uens, Act. 3. 21. This article is not thus held by the Church of Rome; for the Romanists teach, that Christ euen according to his humane nature, and bodily presence, is vpon earth in euery Church, on euery Altar where the sacrifice of the Masse is offered, besides priuate houses, to which the Sacrament is caried: so that by this their Doctrine, Christ is more vpon earth since his Ascension, then before. Before his Ascension

Connc. Trent
Sess. 13 ch. 1

he was onely in one Country, and at one time, according to his bodily presence, but in one particular place: but since his *Ascension*, according to their *beliefe*, he is *truely, really, and substantially* in a million of places, viz. euery where in their *offertory*, after the words of *Consecration*: whence I argue. They who beleeue and teach, that Christ God & man, according to his bodily presence, is vpon earth since his *Ascension* into heauen, deny that he is contained in heauen, and consequently ouerthrow the article of his *Ascension*: But the Romanists beleeue and teach, that Christ God and man, according to his bodily presence, is vpon earth since his *Ascension* into heauen; Therefore the Romanists deny that hee is contained in heauen, and consequently ouerthrow the article of his *Ascension*. The first proposition, or major, is grounded vpon the *Angels Argument*, Mat. 28.6. (*He is not here, for he is risen:*) the testimony of S. Peter, Acts 3.21. (*Whom the heauens must containe:*) S. Austins resolution, [Christ, according to his bodily presence, cannot be, at the same time, in the Sunne, and Moone, and vpon the Crosse:] the inference of *Vigilius*, (*when Christ was in the flesh vpon earth, he was not in heauen; and now because hee*

Aug. lib. 20
contra Fa-
stum Ma-
nich, c. 11.

Lib. 4. con-
tra Euryche-
tem.

is in heauen, he is not therefore vpon earth.) If Christs body could at the same time bee in more places, the *Angels* argument were of no force; for, (his existence in more places then one at the same time being granted) he might be risen, and in *Ierusalem*, and yet at the same instant be there, where the Angell affirmeth he was not, to wit, in the graue. If Christ may be vpon earth in his body, and in heauen at the same time, then is not he contained in the *Heauens*; for it implieth a contradiction, that his body should be contained in, and yet be without the *Heauens* at the same time. If his body may bee in more places then one at once, then he might haue been at the instant of his passion in the *Sun*, and *Moon*, & vpon the *Crosse*, which *S. Augustine* concludes to bee absolutely impossible. And if Christ in his flesh may be both in heauen and earth at the same instant, *Vigilius* his reason hath no strength at all, to wit, (because he is in heauen, therefore he is not vpon earth.) To conclude, if it be impossible that Christ his body should bee at the same instant in heauen and vpon earth, as the testimonies of the *Angell*, *S. Peter*, *S. Augustine*, and *Vigilius* aboue alleadged, declare, and if

all Rapists teach, that Christs body, after words of Consecration, is truly, really, and substantially upon earth, handled with the hands, and eaten with the mouthes of Communicants; they must needs consequently deny his bodily presence, and being at the right hand of his Father in Heauen. Fifthly, the article of the Catholike Church, rightly expounded, signifieth the whole company of Gods elect; which is the onely Catholike (inuisible) Church, wee beleue, (for the visible Church is an object of sense, and therefore not properly an article of faith.) This true interpretation of the article, the Romanists are so farre from admitting, that in the Councell of Constance, they condemned Iohn Husse of heresie, for maintaining it. Whence I thus argue: They who make the visible Church to be the catholike Church which wee beleue, misbeleue the article touching the Catholike Church. But the Romanists make the visible Church to be the Catholike Church, which wee beleue, Therefore the Romanists misbeleue the article touching the catholike Church.

Cocl. histor.
Bohemi.
lib. 3.

The first proposition, or major, is proued by the words of the Apostle, 2 Cor. 5. 7. We walke by faith, and not by sight. and Heb, 11. 1.

Faith is the euidence of things not seene. The Church therefore, which we beleue, cannot be the visible Church. The assumption is the assertion of all Papists, who are so farre from beleeuing, that they scoffe and laugh at an inuisible Church, as a meere phantasme, or Platonicall Idea.

*Campion
reason. 3.*

Sixtly, the foure last articles of the *Apostles creed* [the communion of Saints, the forgiuenesse of sins, the resurrection of the dead, and life euermore lasting] rightly expounded, import not only, that there is a communion of Saints, and remission of sinnes in the Church, and a resurrection of the faithfull to eternall life; [which the Deuills themselues doe, and cannot but beleue] but that euery true beleuer, who rehearseth these articles, doth, and ought to beleue, that hee hath a part in the communion of Saints, hath obtained remission of his sinnes, and shall at the last day rise to life eternall. This interpretation of these articles is condemned by the Papists as hereticall. Whence we thus argue against them:

*Councell of
Trent. Sess.
6. Can. 13.*

They, who deny that a man is bound to beleue, that he is of the number of the elect, or that his sinnes are vndoubtedly forgiuen

him, &c. overthrow the foure articles above mentioned, according to their true meaning.

But the Romanists deny, that a man is bound to beleue, that he is of the number of the Elect, or that his sinnes are vndoubtedly forgiven him, &c.

Therefore the Romanists overthrow the foure articles above mentioned, according to their true meaning.

a Errour.

Secondly, it is a dangerous errour, to affirme, that the present Church of Rome holdeth the same foundation of Sacraments with the Ancient Church. Which I proue, first:

They who maintain seuen Sacraments properly so called, hold not the same foundation of Sacraments, with that church which held but two onely:

But the present church of Rome maintaines seauen Sacraments properly so called, the Ancient church of Rome held but two onely: Therefore the present church of Rome holdeth not the same foundation of Sacraments, with that church.

The first proposition, or major, if it bee
not

not euident in it selfe, may be thus confirmed. The five Sacraments which the Romanists adde, cannot be built vpon that foundation, which beareth but two onely : therefore those five Sacraments are built vpon another different foundation, or vpon no foundation at all. The second proposition or assumption is generally proued by all Protestant writers that handle this question, with whom the Appealer professeth euery where to hold faire quarter.

Secondly, I proue it thus ;

Whosoever maintaineth an error ouerthrowing the nature of a Sacrament, holdeth not the same foundation of Sacraments with the Ancient church :

But the present church of Rome maintaineth an error ouerthrowing the nature of a Sacrament ;

Therefore the present church of Rome holdeth not the same foundation of Sacraments with the Ancient church.

The first proposition is euident in it selfe, for nothing can be more fundamentall to a Sacrament, then that which concernes the nature and essence of a Sacrament ; nothing more

more destructive, or euersive then that, which ouerthroweth the very essence, and substance of it.

The second proposition, is contained *totidem verbis*, in expresse words in the articles of religion of the Church of England, Artic. 28. *Transubstantiation, or the change of the substance of bread and wine, [a doctrine de fide in the Church of Rome, defined both by the Councell of Lateran, and the Councell of Trent] in the supper of the Lord, cannot be proued by holy Writ, but it is repugnant to the plain words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.*

Thirdly, it is proued thus:

Whosoever holdeth an error concerning Christs ordinance, and institution of the Sacraments, erreth in the foundation of Sacraments, and therein differeth from the ancient Church:

But the present Church of Rome holdeth an error concerning Christs ordinance and institution of the Sacraments;

Therefore the present Church of Rome erreth in the foundation of Sacraments, and therein differeth from the ancient Church.

The

The first proposition is cleare, for Christs order and institution is the foundation of the Sacraments, and therefore an error concerning it must needs be fundamentall in point of Sacrament. The second proposition or assumption, is set downe in Article 30. *Both parts of the Sacrament by Christs ordinance and commandement ought to be ministred to all christi-an men alike*; which assertion touching Christs ordinance, the present Church of Rome erroneously denieth, and defineth the contrary in the Councell of Constance and Trent.

Thirdly, it is a dangerous error, to as-³ Errour. firme, that the present church of Rome is not diuerse from the ancient vndoubted church of Christ. Which I proue. First thus,

Whatsoever Church hath most shamefully gone from the Apostles, from Christ himselfe, from the Primitiue and catholike church of God, and hath vtterly forsaken the Catho-like faith, is vndoubtedly diuerse from the ancient true church of Christ;

The present church of Rome hath most shamefully gone from the Apostles, from Christ himselfe, from the primitiue and

catholike church of God, and hath vtterly forsaken the catholike faith.

Therefore the present church of Rome is vndoubtedly diuerse from the ancient true church of Christ.

The first proposition is most euident: the second proposition is verbatim in the Apology of the Church of England, part 5. ch. 16. Diu. 1. and part 6. ch. 22. Diu. 2. This Apology of the Church of England, as it beareth the name, so it hath euer beene accounted the Doctrine of the Church of England. When it was first printed in the daies of Queene Elizabeth, it was commanded to bee had in all Churches; and since was reprinted with the like command to be had in euery Parish Church in this Kingdome, in the yeare of our Lord, 1611. by our late Soueraigne King James, who * gaue a most singular testimony and approbation of Bishop Iewels workes, for the most rare and admirable that haue beene written in this last age of the world: and also gaue speciall direction to the late Archbishop of Canterbury, Bishop Bancroft, to appoint some one * to write his, the said Bishops life in English, and prefixe it to his workes, which

* See the Preface to the King, pend by Bishop Ouerall, in the end.

* The life was penned by D. F. then a Student in C. C. C.

which accordingly is done in the last edition.

Secondly, I proue it, thus;

Whatsoever church is fallen away from Christ his Kingdome and Doctrine, is not the same with, but diuerse from the ancient vndoubted church of Christ.

The present church of Rome is fallen away from Christ his Kingdome and Doctrine;

Therefore the present church of Rome is not the same with, but diuerse from the ancient vndoubted church of Christ.

The first proposition cannot bee denied; the assumption is the Appealers, *Appeale pag. 149.* In Apostasie the Turke and Pope are both interessed; both are departed away; whether wee take that apostacie to bee a departing away from Christ, and his Kingdome, and his Doctrine: or whether wee vnderstand apostacie and defection from the Romane Empire, &c. page 150.

Thirdly, I proue it thus;

No Church maintaining & practising Idolatry, can be the same with the ancient Church that worshipped God in spirit and truth:

The present Church of Rome maintaineth and practiseth idolatry:

Therefore the present Church of Rome can-

not be the same with the ancient Church that worshipped God in spirit and truth.

The first proposition is the Apostles, 2 Cor. 6. 16. *what agreement hath the Temple of God with Idols?* The assumption is proved at large in the Homily against the perill of Idolatry, confirmed to bee the Doctrine of the Church of England, Artic. 35. *The Homilies, and by name the Homily (the second against perill of idolatry) containeth godly and wholesome doctrine.* If godly and wholesome Doctrine, then certainly true.

✠ Error.

Fourthly, it is a dangerous error to affirme, as the Appealer doth, Answer to Gagge page 50. That the present Church of Rome remaineth *Christi Ecclesia et Sponsa. Christs Church and Spouse.* That God hath his Church euen in Rome we doe not deny; but that the present Romane Church, specially since the Councell of Trent, holding the cursing and accursed Canons of that Conuenticle, or that the Papacy, that is, the Pope with his Clergy and their adherents, are Christs Church and Spouse, the Appealer is the first Protestant that euer for ought I know, affirmed it. *Iunius* (whom he alleadgeth, *Appeale,* page

pag. 113. to this purpose) in his booke *De Ecclesiâ*, is so farre from supporting his assertion, that in the same booke hee quite overthroweth it: his words are, pag. 60. & 61. *Ecclesia multis seculis fuit, cum Papatus non esset; accessit ei Papatus contingenter, & sic ab ea separabilis, ut hoc etiam tempore Ecclesie sint ubi Papatus non est, & sine Papatu deinceps futurae sint. Papatus igitur non est Ecclesia, sed in Ecclesiâ est adnatum malum, pestis, hydrops, gangrena in corpore, vitæ atque salutis ejus insidians, ideoque succum vitalem salutarémque Ecclesie depascens quàm infestissimè.* The Church of God was many ages when there was no Papacy at all; as at this day also there are Churches where there is no Papacy: and will be hereafter without the Papacy. The Papacy therefore is not the Church, but a disease or botch growne to or in the Church, a plague, a dropsey, a gangrene in the body, indangering the health, feeding vpon, and infesting the healthfull moisture and vitall blood of the Church. And within a few lines after in the same page follow the words on which the Appealer wholly relyeth, Appeale page 113. The Papall Church, (saith *Franciscus Iunius*, neither Papist, nor Arminian) *quâ id habet in se quod*

ad Ecclesiae definitionem pertinet, est Ecclesia. As it hath that in it which belongs to the definition of a Church, is a Church. Why doth the Appeller stop in the middle of a sentence? why doth he not goe on to the full period? the sentence is yet but lame, he hath put out but the left legge, I will put out the right legge for him, wherewith Iunius giues Popery a kicke, and trips vp the Appelers heeles: *Quod vero habet in se adnatum malum, quod Papalitem dicimus, eo respectu Ecclesia non est, sed vitiatata atque corrupta Ecclesia & ad interitum tendens;* But the Church of Rome as it hath a disease or euill growne to it, which we call the Papacy, in that respect it is not the Church, but a vitiate and corrupt church, and tending to ruine.

Note here Reader, in the Appelers defence of Popery a tricke of Popery, to cite sentences by halfes, alleadging onely that which in shew makes for them, and concealing that which in truth makes against them. The meaning of the whole sentence of Iunius is cleare enough for vs, and against the Appeller: to wit, that the Church of Rome, so farre as it is Protestant, and holdeth some fundamentall truths agreeable to the Scriptures,

tures, is a Church: but as it is Popish, and addeth many errors to those truths, consequently subverting those very truths it holdeth, it is no Church. Which I thus proue:

No Spouse or true church of Christ is in part or in whole that Antichrist, or Whore of Babylon:

The present church of Rome, as it is taken for the Papacy or Popish state thereof, is in part (as the Appealer confesseth, Appeale pag. 149.) or in whole, (as many * Pillars of our Church haue taught,) that Antichrist, or Whore of Babylon;

* See before in the Table, Artic. de Antichristo.

Therefore the present church of Rome, as it is taken for the Papacy or popish state thereof, is no Spouse nor true church of Christ.

I haue heard that the Appealer in a late conference (wherein this passage, on which I haue so long insisted, was objected against him) should stand at this ward, answering for himselfe, that these words [*presens Ecclesia Romana eodem fundamento doctrinae & Sacramentorum firma semper constitit, &c. & manet enim Christi Ecclesia & Sponsa*: Answ. to Gag. page 50.] were not his owne words, but the words of Cassander. This his ward will

not

not keepe off the blow. For first, he allead-
geth this sentence in approbation thereof,
and commendation of the Author: [*mode-
rate men, saith he, ibid. on both sides, confesse
this controuersy may cease:*] [hee should haue
said, *luke-warme men on both sides.*] Secondly,
he resteth on this passage as being a full an-
swer to the Popish obiection concerning the
visibility of the Church. Thirdly, in other pla-
ces of his booke, *Appeale* page 113. and 139.
and 140. he affirmeth in his owne words, as
much in effect, as he here coteth, *linguâ Ro-
manâ* out of *Cassander*, but *fide Gracâ.* His
words are, page 113. *I am absolutely perswa-
ded, and shall be, till I see cause to the contrary, that
the church of Rome is a true, though not a sound
church of Christ, as well since as before the Coun-
cell of Trent; a part of the catholike, though not the
catholike church, which wee doe professe to beleue
in our Creed: In essentialls and fundamentalls
they agree, holding one faith in one Lord.* And
p. 139 *Rome is and euer was a true church, since
it was a church.* And page 140. *the church of
Rome is a true church, ratione essentia, and be-
ing of a church, not a sound church euery way in
their Doctrine. Vt Marci Antonij de Dominis di-
scipulum*

scipulum possis agnoscere: I know well the mint where these new tenents were coined: the Appealer shewes himselfe a tractable and respectiue Prebend to his late Deane, following him *pene ad aras*, neere to the *Romish Altars*. That his Deane, after his relapse into Popery, in the last booke, containing his *pœnitendam pœnitentiam, et retractandam retractationem*, his repentance to be repented of, and *retractation* to be retracted, renouncing the true religion which he had defended, labourereth to cleare the present church of Rome from the imputation of heresie, because, as he saith, the wiser and learned Ministers of the church of England teach, that the church of Rome doth not erre in any fundamentall articles of faith. In defectu credendi hæresis est, non in excessu; hæreticus est censendus qui in fide deficit, aliquid quod scriptum est non credendo; non is qui in fide superabundat, plus quàm scriptum est credendo: *Heresie consists in the defect, not in the excesse of beleeuing; and he is an Heretike, who is deficient in his faith, by not beleeuing something that is written; not he that superabounds in his faith by beleeuing more then is written.* This error (as I am informed) spreads farre like

a Gangreane, therefore most needfull it is it be lookt to in time. It is true that the Church of Rome holdeth, if not all, yet most of the *fundamentall and positive articles* with vs. It is true also, that most of their errours are by way of addition: Yet whosoever from hence will conclude, that the Church of Rome is not hereticall, or erreth not in any point necessary to saluation, grossely mistaketh the matter, as will appeare to any, whose iudgement is not forestalled, by the demonstration of these two conclusions.

- 1 That *Heresy* or *damnable Error* may be as well by *adding to*, as *taking from* the *Orthodoxe faith*.
- 2 That the Church of Rome erreth not onely in excesse, or beleeuing more then is needfull, but also in defect and beleeuing lesse.

The first is thus demonstrated;

Whatsoever errors are alike forbidden in Scripture vnder the same punishment, are alike damnable:

Errors by adding to, and detracting from the Orthodoxe faith, are alike forbidden in Scripture vnder the same punishment;

There.

Therefore errors by adding to and detracting from the Orthodoxe faith, are alike damnable.

The first proposition is cleare by it owne light. The assumption or second proposition is deliuered expressely in holy Scripture. Deut. 4. 2. *Ye shall not adde vnto the words which I command you, neither shall you diminish ought from it.* Proverb. 30. 5. 6. *Euery word of God is pure, adde thou not vnto his words, lest he reprove thee.* Galat. 1. 18. *If we or an Angell from heauen preach vnto you beside that which wee haue preached vnto you, let him be accursed.* Reuel. 22. 18. *For I testifie vnto euery man that heareth the words of the Prophesie of this Booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this book. And if any man shall take away from the words of the booke of this Prophesie, God shall take away his part out of the Booke of Life, and out of the holy City, and from the things that are written in this Booke.*

Secondly thus,

Whatsoever things alike destroy the nature of faith, are alike damnable:

Errors by addition and detraction, alike

destroy the nature of Faith ;

*Therefore errors by addition and detraction
are alike damnable.*

The first proposition is vnquestionable.
The assumption I declare thus : *Faith* is of
the nature of a *rule* or certaine *measure*, to
which if any thing be added, or taken away,
it ceaseth to be that *rule*. *Cum credimus*, faith
Tertullian, *nihil desideramus ultra credere, prius*
enim hoc credimus, non esse quod ultra credere de-
beamus : Fides in regulâ posita est ; nihil ultra scire
est omnia scire. When we belecue, we desire
to belecue no more ; for wee first belecue
this, that there is nothing more we ought to
belecue. Faith is contained in a rule: to know
nothing beyond it, is to know all things.
Virtue is in the meane, vice as well in the ex-
cesse, as in the defect. In our body the su-
perabundance of humours is as dangerous
as lacke of them ; as many dye of Plethories,
as of Consumptions. A hand or foot, which
hath more fingers, or toes then ordinary, is a-
like monstrous, as that which wanteth the
due number. To vse their owne similitude ;
A foundation may be as well ouerthrowne
by laying on it more then it will beare, as by
taking

*Tertul. de
Præscript.
advers. He-
ret. c. 8. c. 4.*

taking away that which is necessary to support the building. Thirdly, thus :

The errours in faith and religion of the Samaritans, Malchamites, Athenians, Galatians, Ebionites, Nazarites, Quartadecimans, Manichees, and Nestorians, were damnable:

But all these severall errours were errours of addition;

Therefore errours of Addition are damnable.

The first proposition will not be gaine-saied. For all these *errours* are branded as *hereticall* or *damnable*, either by the Spirit of God in Scripture, or by the *catholike christian Church*. The Assumption will appeare in the survey of those particular errors.

The Samaritans feared the Lord, and served ^{2 King. 17.} their owne Gods. The Malchamites worshipped ^{33. Zepha. 1. 5.} and sware by the Lord, and sware by Malcham.

The Athenians worshipped the true God by the ^{Acts 17. 23.} name of THE VNKNOVNE GOD, ^{2.} and withall worshipped Idols. The Galatians, Ebionites, Nazarites, and Quartadecimans, beleaved the Gospel, yet retained also and observed the legall ceremonies. But now, after ye haue knowne God, or rather are knowne

of God, how turne ye againe to the weake and beggerly elements, whereunto ye desire againe to bee in bondage? saith Saint Paul of the Galatians, Ebionitæ ceremonias adhuc legis retinent, pauperes interpretantur, et verè sensu pauperes: The Ebionites still keepe the ceremonies of the Law, their name (Ebionites) by interpretation is poore men, and indeed such are they, poore and simple in their vnderstanding, God wot, saith Haymo. Nazaræi, dum volunt Iudæi esse, et Christiani, nec Iudæi sunt, nec Christiani. The Nazarites, whilest they will bee both Iewes and Christians, are indeed neither Iewes nor christians; saith S. Augustine. His scil: Quartadecimanis, Blastus accedens, Iudaismum vult introducere, Paschâ enim dicit non aliter custodiendum esse, quàm secundum legem Moysis, quartadecimâ mensis; Quis autem nescit, quoniam Euangelica gratia euacuatur, si ad legem Christum redigit? Blastus adioyning himsele to the Quartadecimans, would secretly bring in Iudaisme; for he saith, the Passouer or Feast of Easter must no otherwise be kept, then according to the law of Moses the fourteenth day of the Moneth. Now who knoweth not, that the grace of the Gospell is made voyd; if christ bee reduced to or ioyned with the Law? saith Tertul-

Haymo hist.
Sacr. l. 3. c.
17. ex Eu-
seb. histor. l.
3. c. 27.
August. de
heres. ad
quod vult
Deum.

Tertul. de
præscript.
c. 53.

lian.

lian. The Manichees held two chiefe first causes of all things, as also two soules in man: as Cassander. The Nestorians held two persons in Christ, they denied not one; As the Ephesine Councell.

Cassander de reliquijs
Pelag. ad Ioban. A
Bauchr.
Concil. Ephesine. habit.
Anno Dom. 431.

The second conclusion [That the Church of Rome erreth not onely in excesse, or beleeving more then is needfull, but also in defect, and beleeving lesse] is proued: First, they beleeue not the *Articles* of the *Apostles Creed*, according to the true and full meaning: many speciall points of faith, contained in the *Apostles Creed*, and by necessary consequence, deduced from thence, are not assented vnto by the Romanists, as I shewed before.

Secondly, they beleeue not speciall and particular affiance in Christs merits for saluation, and consequently they beleeue not a justifying faith, or justification by such a faith: nay they condemne such a beleeve as heresy.

Councell of Trent. can. 11. 13. Sess. 6.

Thirdly, they hold not the formall foundation of faith: for albeit they beleeue the Scriptures, and some points of faith deduced out of them, yet they beleeue them not for themselves, or the authority of the Scriptures, but because the Church hath approved and commanded

manded them to bee thus receiued, and beleueed. They beleue not *God* and the *Scriptures* for *themselves*, but for the *Popes* sake: that is, in effect, they beleue *Christ* for *Antichrist*. Hence it is, that although *God* expressly forbids all vice, and commands all virtue, yet *Bellarmino* saith, *Si Papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes esse malas, nisi uellet contra conscientiam peccare*. If the *Pope* should erre by commanding vice, and forbidding virtue, (which is directly contrary to the whole scope, and tenor of holy *Scriptures*) yet the *Church* is bound to beleue vice to be good, and virtue to be euill; vnlesse shee will sin against conscience. But *Pope* and *Cardinall* must pardon vs, if, as we are bound, we beleue and obey *God* rather then *mā*, who by the *Prophet Esay* saith,

Isaiah. 5. 20 *Woe vnto them that call euill good, and good euill, that put darknesse for light, and light for darknes, that put bitter for sweet, and sweet for bitter.*

Appeale
p. 139

By this time I see the *Appealer totum in fermento*, crying shame on the malice of his aduersaries that mistake him, [*Remember it lest you mistake my saying, or maliciously mistake it;*
the

*the Church of Rome is a true Church ratione essentialitatis, and being of a Church, not a sound Church every way in their doctrine.] I remember well this memento; neither can I forget the Ap-
pealers syllogisme set downe in the same page: viz.*

The Church of Rome hath euer beene visible:

The Church of Rome is and euer was a true Church, since it was a Church;

Therefore the true Church hath beene visible.

The Appealer cannot inferre the conclusion vpon the premisses, vnlesse in his minor or assumption he intend to make the Church of Rome more then a true Church; hee must make her the true Church, that is, not a particular Church, but the Catholike, not a member, but the whole. The minor should bee thus altered, to make his syllogisme current.

The Church of Rome hath euer beene visible:

The Church of Rome is the true Church;

Therefore the true Church hath euer beene visible.

The syllogisme thus being set vpon his

M m

true

true feet, any man may easily see the lame leg; The Church of Rome is neither *the true Church*, nor, as the Appealer confesseth, p. 140. *a sound member of the true Church*. As for the syllogisme made by the Appealer *prout jacet in terminis*, vpon which he would haue his friends and Informers to chew the cud, as they doe after Lectures. p. 139. Hee deserueth himselfe to be sent to the Vniuersity to chew the cud after a Logique Lecture, and learne to make a better syllogisme. For this his syllogisme is peccant *tam formâ quàm materiâ*, in matter and forme. To say nothing of mood and figure, which the Appealer, in the mood he was, little regarded; I say, (allowing that there may be a lawfull *expositorius syllogismus*, consisting of pure singulars, and consequently in no mood) first there are foure termes at least in this syllogisme, to wit, [*The Church of Rome, visible, the true Church, a true Church,*] *the true Church, and a true Church*, are not one. Euery particular true Church is *a true Church*, yet neither euery particular, nor any particular Church is *the true Catholike visible Church*, of which the question is propounded, and debated by the Appealer. Againe, the *minor*

terminus is not in the conclusion; the *minor terminus* is, [*A true Church since it was a Church*] which if he had put in the conclusion entirely, as he ought by the rules of good syllogizing, his argument would haue proved ridiculous: viz.

The Church of Rome hath euer been visible:

The Church of Rome is and euer was a true Church since it was a Church;

Therefore a true church since it was a church hath beene euer visible.

Let the forme passe, enough of the huske; we will now chew the graine, and come to the matter of his syllogisme. First, were both the propositions true, yet the argument is fallacious: for the processe is *ab ignotiori ad notius*, the worst kind of the beggarly fallacy *petitio Principii*. The *visibility* of the *catholique Church* is more knowne then the *visibility* of any one member, be it the *Church of Rome*: for the *Catholique Church* is *visible* and knowne in all the parts and members, and therefore must needs be more knowne then any one member. Secondly, the major is false, if it bee vnderstood in the Appealers sense: for, during many *schismes* in the *Papacie*,

cie, and when the Pope sate at *Auennian*, and not Rome, when diuers Popes were deposed by Councils for *Schisme* and *Heresy*, and sometimes the Pope set vp by the Councils, was deposed by the power of Princes, as *Amodius*; and sometimes the Popes deposed by Councils were reëstablished in their Popedomes by the power of Princes, as *Eugenius*, the *Church of Rome* was not so visible, as the Appealer would haue it. Thirdly, if the Appealer vnderstand by the *Church of Rome* (as his friends and informers, and all Protestants generally vnderstand it, and as hee must, if he say any thing to the purpose.) a *Church* in Rome, and the Popes territories, or elsewhere, holding the present *Romane* faith, which is set downe in the Councell of Trent, both the major and minor are notoriously false. For neither was there any church in the world, holding that faith, visible for many hundred yeeres after Christ; neither is the Church holding that erroneous faith a true Church: Howsoeuer, it may please God in that *Church* (as hee did in the *Churches* of the *Arrians* in Saint *Hilary* his time) to call many by the *Word & Sacraments* to the knowledge

ledge of the truth; *quorum aures puriores erant* Hilar. cont. Auxentinum.
quàm doctorum ora: whose eares were purer
 then the teachers mouthes; who strained
 the milke they receiued from their mother,
 and, casting away that which was impure,
 dranke downe onely the sincere milke of the
 word.

I suppose the Appealer will not affirm the
Arrian Churches to bee true Churches; yet God
 had his wheat euen in their floore all couered
 with chaffe; and, I doubt not, but hee euer
 had, and still hath many thousands euen in
 the *Romane Church* it selfe, who neuer bowed
 the knee to that Baäl. Our question is not of
 them, but of their *Gouernours* and *Teachers*;
 and the outward face of their Church maintai-
 ning and practising idolatry, and inforcing as
 farre as they can the accursed Canons of the
 Councell of Trent, whether in this sense the
Church of Rome be a true Church. It is saith the
 Appealer, a true Church, *ratione essentiae*, in re- Appeal's
 gard of essence, but not in regard of soundnesse of Pag. 149.
 doctrine. This answer explicateth not the
 question, but implieth a contradiction; to
 say, a true Church in respect of the essence, and
 not in respect of soundnesse of Doctrine, is to say,

the church of Rome is a true church in respect of the essence, but not in respect of the essence; for, soundnesse of Doctrine is of the essence of the true church. By it the true Church is defined, Article the 19. The visible church of Christ is a congregation of faithfull men, in the which the pure word of God is Preached, and the Sacraments be dueely ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

If the Appealer by (*truth*) meaneth *metaphysicall truth*, which is of as large extent as being or entity, the more hee graspeth, the lesse hee holdeth: for in this account all Churches are *true Churches*; and the Church of Rome is no more indebted to the Appealer for his *Euloge*, then all the hereticall and schismaticall Churches in Christendome; they are Churches, therefore in this sense, *true Churches*; for *Ens et verum conuertuntur*. In this acception, a thiefe is a true man, because it is true that he is a man; and the Deuill a *true Angell*, because it is true, that he is an *Angell*; and the Appealer a true writer, because it is true that he is a writer; of whom it may be said, as it was of *Seuerus*, *Omnia fuit et nihil profuit*,

profuit: he turneth euery way, and yet cannot passe; he angleth in all waters, and yet catcheth nothing; hee hath spent all his oyle in making salues for the foule sores of the *Whore of Babylon*, and yet hath left *Her* worse then he found *Her*.

The filing vp of the Writ.

THe errors of the Appealer, both in point of Arminianisme, and Popery, and of a different nature from both, being laid open in simplicity and sincerity; I first appeale from the Appealer to himselfe, as that *Plaintiffe* sometime did from *Philip to Philip*. I appeale from the Appealer, as set on by others, to the Appealer as left to himselfe: from his rash, to his aduised; from his former, to his latter thoughts, which are vsually the wiser, *διωτέρα γνώμης*, &c. *Secundæ cogitationes secundiores*. And if he retract his errours, I will let fall the suit: if he persist in his erroneous opinions, I referre him, together with this discouery of his errors, to the Examination
and

*Latius in
Semipelagi-
anismo.*

and Censure of the most learned, religious, and iudicious House of Conuocation now sitting, to whom vnder his Maiesty the cognizance of Doctrinall differences properly belong. *Faustus Regiensis* intending to refute *S. Austine* vnder another name, that he might auoid all suspicion of Pelagianisme, intitles the first Chapters of his Book against *Pelagius*; and vnder this vaile of opposing *S. Austins* professed enemy, from the third chapter of his booke to the end couertly carps at, and refels *S. Austins* learned Booke of the *Predestination of Saints*. Let moderate men, and no franticke Puritans iudge, whether the Appealer, as in his matter, so in his manner of writing, follow not *Faustus* the Demipelagian his patterne; whether pretending an answer to a *Gagger of the Protestants*, he intend and indeauour not to *Gagge* the most learned and zealous Protestants; and drawing out his stile more poinenant then a *Stilletto*, in colour and shew against the Romish enemy, hee cunningly giue not therewith a secret wound to his owne Mother the Church of England, and the true professors of the *Gospell* therein. As
for

for the *Fratres Descripti*, the right and left hand of the Appealer, whose Trade hath beene for these many yeares past, to *informe* against the *zealous* and *learned Defenders* of the *true religion* established here in *England* vnder the name of Puritans, *quia volunt decipi, decipiantur*. But for those graue and venerable Diuines, who are reported to haue subscribed to the Appealers Bookes, [I thinke the Relator was mistaken in the word, hee meant proscribed them] and all other ancient worthies of our Church, who yet applaud and approue these late Polemickes of the Appealer, I humbly intreat them in the words of the Orator,

Videant Patres Conscripti ne circumscripti videantur.

Ὅτι ἐχθροὶ ὑμῶν γέγονα ἀληθῶς ὑμῖν.
Galat. 4. 16.